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Dickson, John

History of the Presbyterian
Church of New Zealand

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“We sincerely congratulate Mr. DICKSON on the publication of this book (*Helps to Right Living*). It exceeds our utmost expectations, and we venture to say that Mr. DICKSON's most intimate friends will be surprised at the ability displayed in the work. It has genuine grit and grip. The thought is strong and true, and the style lucid and incisive. Mr. DICKSON shows real mastery of the subjects with which he deals, and we most heartily commend his book to our readers. We should like to see it in every household in the Colony.”—*The Christian Outlook*.

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RESOLUTION OF ASSEMBLY.

The General Assembly of February last passed the following resolution:—

“That the Assembly express its satisfaction at the near publication of a History of the Presbyterian Church of New Zealand; thank Mr. DICKSON for the great service he has rendered the Church in undertaking the work, and for his generous contributions from the sale to the funds of the Church; and accept his suggestion that the contribution falling to the Church be paid to the Church Extension Fund. While taking no responsibility upon itself as to the contents of the book, the Assembly very cordially and earnestly commend it to the members of the Church, urging that it have a place in every family as a means of extending information, and awakening interest in the great work in which our Church is engaged in taking possession of this land for Christ.”

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HISTORY OF THE PRESBYTERIAN CHURCH OF NEW ZEALAND.

BY
REV. JOHN DICKSON, M.A.,
TEMUKA.

AUTHOR OF "HELPS TO RIGHT LIVING," "PROTESTANTISM VERSUS
ROMANISM," &c.



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PREFACE.

THE collecting of materials for this work was begun years ago by the Rev. J. K. ELLIOTT, B.A., of Wellington, who thought as the Church had more than attained her jubilee, that something should be done to preserve her records, before men who could give information had passed away. The duties of a city charge not permitting him to continue his investigations, he handed over the result of his labours to the present writer, as if the minister of a more rural charge needed something to do. In undertaking and, amid the many engagements of an extensive pastorate, carrying through this task *de novo*, the object of the Author has been to bring the important work of this Church prominently before all its members, and aid the cause of church extension, by showing at Home and here its clamant needs. It has been truly a labour of love. Arrangements have been made by which the Church definitely shares with the publishers the pecuniary results.

The plan has been to get as much information as possible from ministers, office-bearers, members, church records, and other sources, and after putting the facts into the form of history, to seek revision in the various local centres. In this way great pains, entailing considerable correspondence, have been taken to verify all facts.

It would be impossible to mention every case of assistance, except one said that the Church at large rendered cordial and efficient help. We may name, however, among persons from whom, in revision or otherwise, valuable suggestions and aid have been received, Dr. HOCKEN, author of "Contributions to the Early History of New Zealand"; the Rev. W. GILLIES; the Rev. JAMES PATERSON, in the matter of "Church Extension" and "Church Property"; the Rev. Dr. SIDEY, in the matter of "The Church and Education"; the Revs. W. WATT, C. MURRAY, and Dr. PATON, in the matter of "Missions;" the Rev. W. J. COMRIE, Convener of the "Committee on the State of Religion and Morals;" the Rev. R. SOMMERVILLE, and all the Clerks of Presbyteries. The Author, however, in the writing of the various chapters, has all through exercised what is indispensable in a history, a free hand, and holds no one responsible for the sentiments or setting of the work.

The Author regrets that, owing to want of space, the material of a number of manuscripts kindly sent him could not be used, and that for the same reason many photographs placed at his disposal had to be left out. It will be seen that the photographs inserted are so numerous that the publishers found it difficult in all cases to secure suitable places for their artistic illustrations.

Owing to the treating of the charges *seriatim* it is hoped that no minister or congregation will be able to complain of being entirely ignored. An attempt has also been made, by means of a full Index, to make the book easy of reference, and therefore of permanent value.

Depending upon a wide circulation, the cost of the book to the buyer has been fixed by us at a low figure, in order to bring it if possible within the reach of the poorest member of the Church.

As it is difficult to keep a History with a mass of facts and dates like this one free from defects, the Author will be glad to receive corrections or suggestions from any reader, member of the Church or otherwise, with the view to a future edition.

It is not without interest that this work is given to the public in the year following the Jubilee of the New Hebrides Mission; and on the threshold of the Jubilee of the Canterbury Settlement. "Glory to God in the highest, and on earth peace, goodwill toward men."

J. D.

THE MANSE,
TEMUKA, N.Z.,
May, 1899.

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GENERAL ASSEMBLY OF N.Z. PRESBYTERIAN CHURCH

HISTORY OF THE PRESBYTERIAN CHURCH OF NEW ZEALAND.

CHAPTER I.

NEW ZEALAND FOR CHRIST.

Loyalty to the Word of God—Three Outstanding Characteristics :

(1) Her Polity Apostolic ; Parity of Ministers ; Elder and Bishop Identical—(2) Her Creed Scriptural—(3) Her Aim to Elevate the Masses—No Saving Ordinances—No Salvation by Works—Not the Scotch Church—Her Catholicity of Spirit—Her Missionary Zeal—Her Heroic Past—Her Fitness for the Times—Her Future Prospects.

THIS is the motto which it becomes the Presbyterian Church, true to her origin, constitution, and history, to adopt in the Brighter Britain. Under its inspiration it behoves ministers, office-bearers, and members to enter upon and prosecute their work. New Zealand for Christ ! This is the noblest ideal any man or company of men can set up. Macaulay, speaking of a golden era in the history of the Roman Empire, says :

“ Then none was for a party ;
Then all were for the state ;
Then the great man helped the poor,
And the poor man loved the great.”

Now it is quite true that if that condition of affairs were realised in modern politics we should have made no mean advance, but New Zealand for Christ is a far nobler conception, and proportionately more destructive of selfishness and party strife. Is the Presbyterian Church so constituted as to be capable of translating this great thought into action? Can her members, in lengthening her cords and strengthening her stakes conscientiously say, "We are establishing the kingdom of Christ?" Our Church's triumphant answer to these important questions is to be found in her loyalty to the Word of God.

It is the glory of the Presbyterian Church that her doctrine, government, and worship are all "founded on, and agreeable to, the Word of God." No Church could appeal more unwaveringly to the law and the testimony than she has done. In this she is following noble precedents. Peter's sermon on the day of Pentecost, which marked the birthday of Gospel preaching, and was so signally honoured, was full of quotations from Old Testament Scriptures. So was the preaching of Paul and the other apostles, of Stephen, and of Christ Himself. The Reformers were distinguished for being men of one book. The people liked to hear them preach because their sermons smelled of the "myrrh and cassia." Who swayed the people like Chalmers, of whose discourses it has been said, "They held the Bible in solution?" Herein is the safety of our Church and our religion. So long as we adhere to these lines there will be no danger of our getting lost in the puzzling mazes of human tradition, or sinking in the shifting sand of human expediency, or splitting on the adamantine rocks of ignorance, pride, and self-righteousness.

So loyal is the Presbyterian Church to revealed truth that she scorns the mere non-prohibited in doctrine,

government, and worship. The non-prohibited is the downward path that leads to Romanism and Ritualism, with all their vanities and vexations of spirit. On all vital subjects she demands a "Thus saith the Lord." She hath three outstanding characteristics.

Her polity is that of the early Church, as founded by the Apostles. Her creed is a strictly Scriptural creed, and her aim and influence has always been to secure the enlightenment and elevation of the masses after the manner of Christ, and, when He was gone, His divinely-commissioned disciples. Let us examine these marks separately.

(1) *Her polity is that of the early Church, as founded by the Apostles.* This is not one of the least differentiating characteristics. It is the government of the Church that has given to our communion the name Presbyterian, although the title has come to signify very much more than that. To show that this government cannot be taken up or laid down at pleasure it is sufficient to point out that doctrine, government, and worship are stones in our spiritual temple tied together by the Head Corner Stone, Jesus Christ. No one of these can be removed without endangering the safety of the whole structure. This is why we lay such stress on our ecclesiastical polity. Its key-stone is the favourite key-stone of the Presbyterian building, *i.e., the headship of Christ.* Out of this comes naturally the parity of ministers.

No Pope or other high ecclesiastic is permitted to lord it over God's heritage. This is both a beautiful and a fundamental principle of the Presbyterian Church. What more becoming than that Jesus Christ, the King and Head of the Church, should be "exalted far above all principalities and power, and might, and

dominion, and every name that is named," and that His office-bearers, elders, and deacons, instead of disputing the pre-eminence with Him or with one another, should form an humble, united, and affectionate brotherhood, whose one aim is to glorify their risen Lord. How fitting that the disciples, in the absence of their glorified Master, should meet for conference and encouragement, government and discipline, on an equality of footing in all Church courts, and, taking united action in establishing the kingdom of God, cease not to labour until in the brotherhood of loving, lowly service "the whole round earth be everywhere bound by golden chains about the feet of God." This is a voluntary and intelligent union, and therefore the closest and most permanent of all unions. Without destroying any man's independence, it puts the whole Church *en rapport* with the exhortation of Christ: "Bear ye one another's burdens." The unity which Episcopacy secures by a hierarchy of officers, Presbytery secures by a gradation of Councils. Elder and bishop it holds with good reason to be identical.

The highest office in the Presbyterian Church, is that of elder, and one of the oldest offices in the world. It can be traced back to the very beginning of Israel's history as a chosen people. It has had distinguished occupants; Peter rejoiced to be able to say: "who am also an elder." The office of bishop is not superior to it. Presbuteros (elder) and episcopos (bishop) were identical in the Apostolic Church, according to Clement and Polycarp, and the most distinguished theologians of the modern Protestant Episcopal Church. Professor Sanday affirms it. Canon Gore, the acknowledged leader of the High Anglican party, admits it, and even Langen, the eminent historical critic of the Romish Church, views it as beyond dispute. It follows that the Presbyterian Church

is the true *Episcopal* Church of New Testament times. To put down unscriptural pretentions, it might do worse than empower and encourage all its ministers to take to themselves the title of bishop. Under that appellation of dignity, they might do no better work than heretofore, but 250 bishops in New Zealand, and a proportionate number throughout the world, would leave no doubt on the minds of any as to the primitive and scriptural significancy of the term bishop. It might result in a blessing to mankind.

“One is your Master,” says the Great Teacher, “and all ye are brethren.” This explains why we demur to ministers of the Gospel being dignified with high-sounding titles. Take the word priest. No servant of Christ has any right to it. Though it is as Milton puts it, “Presbyter writ large,” the idea of sacrifice has in modern parlance come to be inseparably associated with it, and immediate access to God for all on the ground of the one great sacrifice of Jesus Christ is a fundamental principle of the Reformed Faith. The battle between priestism and prophetism was decided two thousand years ago, when priestism perished and prophetism became the glory of the New Testament Church. The only priesthood we now recognise is the priesthood of believers, and that is the principle which underlies the eldership. In this unity and continuity of the people of God is to be found the true apostolic succession. The Church in all its ages is in immediate contact with Christ, and is dependent on no broken or leaky viaduct. There is no conception of the Church so lofty as that it is the Church of the Living God.

(2) *Her creed is a strictly Scriptural creed.* The story of its birth is a very interesting one. It was put into its present form by the Westminster divines.

These divines were called together by the Long Parliament in the 17th century, to settle the doctrine, government, and liturgy of the Church of England. They met with their Bibles in their hands, and were sworn to maintain nothing but what was "most agreeable to the word of God." The solemn oath they took was read anew every Monday morning, that its influence might pervade the whole assembly. They were all intellectual and spiritual-minded men, specially selected for their gifts and graces. They were entirely free from all outside pressure. The Scotch element was numerically an insignificant moiety. Of one hundred and fifty-seven *literati*, only six were from Scotland. The rest were English commoners, English lords, and more especially English divines. Of the six Scotchmen two were laymen, and not one of the six had a right to vote on any disputed question. They were really not members of the Assembly, properly speaking, at all. Yet, strange to relate, the result of their labours was "The Directory of Public Worship," "The Confession of Faith," and "The Shorter and Larger Catechisms," the first two being afterwards ratified by both Houses of Parliament. These constitute the standards which we have adopted as a Church, and found admirably to express our views of holy writ. Curious it is that our formularies are English rather than Scotch in their origin. It is just another instance of the oft-noticed fact that where any people are left free to organise a Church they invariably give to it a Presbyterian constitution. The reformers of all lands in the sixteenth century, with one exception, making diligent search, came substantially to the same conclusion.

The Scriptural character of the Creed given us by this English Assembly of divines is prominently shown in the place it accords to, and the emphasis it lays on, justification

by faith. Dean Stanley, in the last essay he wrote, acknowledged that the Confession of Faith excels all other creeds in (a) "the warmth with which it sets forth the beauty and human tenderness of Christ; (b) the freedom of the human will, it being the only great creed which emphasises that." This from an outsider is strong praise, and very timely in a restless age when some within the pale of the Church seek to disparage that historic document. A creed is only a light-holder; to declaim against it is to act like the savage who, walking through the streets of London at night, complained that the lamp-posts were an obstruction to traffic.

(3) *Her aim has always been to secure the enlightenment and elevation of the masses.* She does not believe in a Church without a people, any more than in a people without a Church. This shows that hers is not a worldly ambition.

"When that the poor have cried, Cæsar hath wept:
Ambition should be made of sterner stuff."

She follows the example of her Master in seeking to lift up the very lowest strata of society with the lever of Gospel truth, that all mankind may enjoy the birthright of heaven's light, and be brought nearer to God. To do this effectually her ministers themselves must be thoroughly imbued with the truth. They must be educated, and an educated ministry is very appropriately associated with the other two characteristics already mentioned. Unlettered men would be open to the charge of not understanding what the Bible really contains. It is a matter for great thankfulness to God that the Church which more than any other takes the Bible for its guide should be also the one which insists most strenuously on the high education of her ministers. They are compelled to have a competent

acquaintance with the original languages of Scripture, with Biblical criticism and theology, and to possess all the training that will enable them clearly to comprehend, and rightly to divide the Word of Truth. We have been sometimes blamed for laying too much stress on teaching and preaching. Our services, it is said, ought to be more devotional. Doubtless they should, but ignorance will not make them such. God can have little pleasure in the praise and prayer which are offered up by unenlightened souls. It brings little glory to Him. A blind homage is not worship, nor is it loyalty to Jesus Christ. Hence, "Let there be light" is a key to all our services, and this light radiating out to the Church's remotest extremities constitutes, as we shall see in a subsequent chapter, a striking feature of the Presbyterian Church. We aim at the humblest of our Church members being able to give a reason for the hope that is in them, and to say of the Presbyterian ship :

"We know what Master laid thy keel,
What workmen wrought thy ribs of steel;
Who made each mast, and sail, and rope;
What anvils rang, what hammers beat,
In what a forge, and what a heat,
Were shaped the anchors of Thy hope."

In the Headship of Christ lies also the secret of our abjuration of all saving ordinances, and the simplicity of our Presbyterian worship. The dogma, for instance, that baptism is necessary for salvation, which Calvin and Presbyterianism flung away at the time of the Reformation, can in no age have a congenial place in our Church, nor any other doctrine or embellishment in worship which dishonours Christ. Presbyterianism is anti-ritualistic. Of a ritualistic Church we may say :

“ Th’ adorning thee with so much art
Is but a barbarous skill,
’Tis like the poisoning of a dart,
Too apt before to kill.”

For a similar reason we do not believe in salvation by works. Romanism and Arminianism, which have not a few things in common, we equally shun for the sake of the glory we owe to our sovereign Lord, and re-echo the watchword of the Reformation, which was the watchword of Paul, “ Justification by faith.”

We see then what an important doctrine in the Presbyterian Church is the Headship of Christ. It is a principle which, all along the line of her history, she has jealously guarded and tenaciously held fast. In defence of it the blood of some of her noblest sons has been shed. All rulers, civil and ecclesiastical alike, who have attempted to sit in the seat of Christ have been opposed by her to the death. Who has not heard of the noble testimony and trials of the Waldenses and Albigenses in France and Italy, and the Reformers in Germany, on account of their abjuration of Pope and Popery. When, in Elizabeth’s day, to get rid of Papal rule, the Queen of England was declared to be the head of both Church and State, and an oath of allegiance to her as such required of all ministers of the Gospel and civil officers, it was just the same. The Puritans of England preferred to be fined and imprisoned, and dubbed with the name of Non-Conformists. Again, when in the days of Charles II., an infatuated attempt was made to force Episcopacy on Scotland, the Covenanters stained the heath with their blood, contending “for Christ’s Crown and Covenant.” The “Ten Years’ Conflict,” which was raging in Scotland when the first Scotch Colony started for New Zealand, was no mere hair-splitting, but the outcome

of conscientious, deep-seated loyalty to Christ. It virtually resulted in the complete spiritual independence of all branches of the Presbyterian Church throughout the world. Nay, all Christendom came through it to have a clearer knowledge of

“ Both spiritual power and civil ; what each means,
What severs each.”

Surely if there is any Church on earth which can consistently take for its motto—“ New Zealand for Christ ”—it is the Presbyterian Church. You will hear men sometimes say that they are Christians first and Presbyterians afterwards, using the latter word in its very lowest sense. No doubt, as in other communions, there are many who belie their profession, and deny Christ ; but that is no fault of the Church. If a man be true to her history, and true to her principles, and, above all, loyal to her King and Head, he is a Christian of a most excellent kind. Such an one can pray for her peace and prosperity, give liberally for the support of her ordinances at home and abroad, and labour incessantly for her advancement everywhere, without feeling that he is in any way open to the charge of being a blind partisan or bigot. If our Church were named after some distinguished Reformer and its government founded on human expediency the case would be different. We reverence the Reformers as moral heroes who brought back the Church to her first moorings in the safe harbours of Bible truth, but we view them, notwithstanding as men of like passions with ourselves.

In the same way, and for a similar reason, we object to our Church being named after a particular country. It is not “ the Scotch Church,” as many Colonists in their thoughtlessness designate it. Its foundation stone was not laid in Scotland, its standards did not originate there,

and it is not to-day confined to Scotland or Scotchmen. With its divine equipment and God-given mission it has gone into all lands and taken root in every soil.

Her catholicity of spirit is everywhere manifest. The Presbyterian Church is the true Catholic Church. Her loyalty to the Lord Jesus Christ makes her catholic through and through. She cordially endorses the saying of Ignatius, "Where Christ is, there is the Catholic (general) Church." She accepts without demur the liberalism of Farrar, who, fighting against sacerdotalism, argues, "Where the fruits of the Spirit are, the Spirit Himself is; where the Spirit is, Christ is; and where Christ is, the Church is." This does not make Church organisation a matter of indifference. We distinguish between the *being* and the *well-being* of a Church. For us no organisation is possible but that of New Testament Presbyterianism, but if another body of Christian men, acting up to their light, adopt a different polity, we do not on that account refuse to them the name of Christian. This is for us the only tenable position. The charity which sees an equal amount of good in everything is not far removed from the indifference which sees no special good in anything. Loyalty to our own Church, however, instead of compelling us to unchurch other denominations, restrains us from unchurching any ecclesiastical organisation where Christ and His Word are preached and His sacraments administered. Hence the Presbyterian Church is the most catholic of all Churches. No Church can show more Christian work done by her members outside her own communion. The lists of Bible, tract, and other philanthropic societies show that no beneficent scheme appeals to the liberality of her sons in vain. The widening circles of her presbyteries, synods, and General Assembly help to broaden men's minds, and to

lift them out of mere local, domestic, and provincial views. It is said that you cannot speak five minutes to a member of another Church on a religious topic without discovering the communion to which he belongs, but that you will talk a long time to a Presbyterian before you will find that out. Calvin displayed a truly Presbyterian spirit when he wrote to the English Reformer, Cranmer, that he "would gladly cross five seas to bring about the unity of the Reformed Church of God," and Zwingli had far the better of Luther when, notwithstanding their differences, he held out to him the right hand of fellowship, and the latter declined it.

The first journal issued by the Pan-Presbyterian Council was called "The Catholic Presbyterian." This, perhaps more than anything else, has contributed to the influence of Presbyterianism to-day. The saying of the working man, "We believe in Christianity, but not in Churchianity," has no meaning when applied to us. Dr. Martineau, the eminent Unitarian divine, bears a good testimony when he says, "The Presbyterian Church has presented to the world an example of Church government the most brotherly, the most beneficent, and the most Christian."

"Could we forbear dispute and practice love,
We should agree 'as angels do above."

Her missionary zeal is conspicuous. Canon Robertson in his tables has shown that the Presbyterian Church is the most generous of all the Churches, and the average stipend paid to its ministers and missionaries higher. This is a fair test of religious conviction. The Church, which like many of the great religions of the heathen world, is restricted to a particular area, and which perhaps even there allows its agencies to languish for want of funds is not worth censure. It

stands *ipso facto* condemned. It is one of the glories of the Presbyterian Church that its missionaries are to be found in almost all heathen lands.

Consider her heroic past. Who is not proud of the history of the Waldenses of Italy, the Huguenots of France, the Puritans of England, the Covenanters of Scotland, the Pilgrim Fathers of New England, the Calvinists of Switzerland, and the victims of the Inquisition in Spain and the Netherlands. These men have placed the whole world under a deep debt of gratitude. We owe to them, under God, our civil and religious liberty. In grappling with secular despotism and ecclesiastical tyranny they were contending for the rights of man. Presbyterians have always been foremost in the battle for freedom, both in the Church and the State. It is well that our Presbyterian young colonials should know what a noble part the Church of their fathers has played in the history of the world. This generation, and especially these Colonies, are so occupied with the present that the records of the past are often entirely ignored. This should not be so. The past has many lessons to teach; if we are to progress we must learn them. Listen to the testimony of history: Froude, an Anglican, says of the Calvinists: "But for them the Reformation would have been crushed." Morley, an Agnostic, asserts: "To omit Calvin from the forces of Western evolution is to read history with one eye shut." Mark Pattison, another Anglican, exclaims: "Calvinism saved Europe." Professor Dorner, of Berlin, who, although a distinguished Protestant, was never a partisan, writes: "Presbyterianism is the muscular system of Christianity; where the call is to do or dare for truth, the Church is in the van." Dean Stanley frankly says: "Every Episcopalian ought to be thankful for the existence of a living Church, which shows

that outside of Prelacy Christian life and truth can flourish, even should they fail among the Episcopal communions." Professor A. A. Hodge, of Princeton, sums up his reading of history thus:—

"It is an historic fact, acknowledged by such impartial witnesses as Sir James Mackintosh, Froude, and Bancroft, that Presbyterian principles revolutionised Western Europe and her populations, and inaugurated modern history. As to their influence upon civil as well as religious liberty, and upon national education, it is only necessary to cite the post-Reformation history of Geneva, Holland, the history of the Huguenots in France, the Puritans of England, the Presbyterians of Scotland, and the founders of the American Republic."

No wonder the Emperor Frederic III. of Germany said, "I am proud to belong to this heroic Church; its martyrs are in every land." Like Professor Drummond's monkey, it is a Church that "will not kill." With such a record it cannot die. It will never lack adherents in any age.

Her fitness for the times is evident to all. We live in a democratic age. Milton, who argued that peoples were before kings and rulers, that kings and rulers exist for the people, that people can never be the property of any office or official, passing like an inheritance from father to son, which is the most intolerable of all tyrannies, would be delighted were he now in our midst. Our popular system of government is in sympathy with the times. It has anticipated them by thousands of years. It possessed at the beginning what other Churches have been acquiring by slow experience. Other communions have with much benefit to themselves been modifying their Church governments on Presbyterian lines. More than one of them have been following our example in the matter of gathering their forces into general councils on a popular basis, equal voice of lay representatives in Church courts, ministerial parity,

and the right of the people to elect their own office-bearers. These are all democratic principles which the Presbyterian Church has long embraced in their entirety, and which other Churches are now adopting to a greater or less extent. Independency has its Unions, and the English Church its Synods and lay representatives. The late Dr. Pope was voicing the opinion of Wesleyan scholars themselves when he affirmed that "modern Wesleyanism in England is the old Puritan Presbyterianism rising up again, with what is practically a Presbyterian Church government with a somewhat altered doctrinal aspect." The Presbyterian Church stands as the pioneer to the two great principles now rigidly united in modern politics—the equality of all men and the right of self-government. All along these principles have found clear expression in her creed and constitution, her testimony and her strivings. Doubtless this accounts for her rapid extension in younger countries where democracy finds its fullest development. She is essentially a democratic Church; the Church of the people.

What is her present position and influence? Behm and Wagner, the highest authorities on such a subject, set down Reformed Presbyterians at thirty millions and Lutherans at a still higher figure. Rev. J. N. Ogilvie, M.A., has communicated with Church leaders in all lands, and gone very carefully into the matter. In one of the Guild Text Books edited by Dr. Charteris, Edinburgh, and Dr. McClymont, Aberdeen, and published in 1896, he informs us that Presbyterians, exclusive of Lutherans, number at least twenty-four million souls, and that Methodists, even including the two very distinct Churches of England and America, come second, and only number twenty million adherents. All reputable religious statisticians are agreed that the Presbyterian Church at this moment is the

largest Protestant Church in the world. If the Lutherans be reckoned with the Presbyterians proper, with whom they are more closely allied than with any others, they will be, as Behm and Wagner point out, more numerous than all the other Protestant communions put together. The majority of the National Churches of Europe will then be Presbyterian. The glory of Presbyterianism, however, does not consist in State connection. It rather lies in its being independent of all political props and free from all political complications, in being adapted to all lands. It is well known that the majority of the Presidents of America have been Presbyterians. In the Republic the great offices of State are largely adorned by her sons.

Great as her numerical strength is, the Presbyterian Church exercises an influence more potent than her numbers would lead one to expect. This is due to the uniform culture of her ministers, and the industry, intelligence, and law-abiding character of her members.

What are her future prospects? They are bright with hope. Her past history, her suitability for the times, her zeal in the matter of education as well as in piety and in every good and beneficent work, her catholicity of spirit, and above all her Scriptural principles ensure that she shall continue "throughout all generations."

"Ye seed of Israel's chosen race,
Ye ransomed of the fall;
Hail Him who saves you by His grace,
And crown Him Lord of all."

CHAPTER II.

THE FIRST SCOTCH COLONY FOR NEW ZEALAND.

The Send Off—The Voyage—The Passengers—Dangers Ahead—A Red-Letter Year—Land O!—Terra Firma at Last—The First Service in Maori Land—Early Trials.

THE leaves of autumn were falling fast in the Scottish gardens and fields, the long days of summer had visibly contracted themselves and signs of the coming winter were manifest on every hand, when on an October evening in 1839 a large assemblage met in the Trades Hall, Glasgow. There were merchants and professional men and not a few of the sinewy sons of toil. The building was brilliantly lighted, and dinner tables groaned under the good things which usually characterise a Scotch repast. The occasion was a festive one, and yet an undercurrent of sadness might have been seen underlying the efforts put forth by many of those present to be gay. They were bidding good-bye to dear old Scotland. Every inch of their native land was dear to them. They loved its heath-clad mountains and its smiling valleys, its lakes and its woodlands, its villages and its towns, its castles and its cabins. There was no land in the world, in their estimation, so beautiful as their native land, no religion so Scriptural as the Presbyterian religion, and no people so free, so enlightened, so homely, and so dear unto them, as the Scottish people—the relations, friends and countrymen among whom they had been brought up. Our guests, however, had fallen on adverse times. Trade was much depressed. Poverty and destitution were rife. In Paisley

and Glasgow and many other places one-fourth of the population was said to be unemployed. Men of influence maintained that the Old Country was overcrowded, and that the only remedy was for the able-bodied unemployed to emigrate to new and unoccupied lands, where they should have elbow room. The New Zealand Company pointed to this Colony as a promising field, and offered facilities for an organised settlement here. Accordingly a large number of Scotchmen, proverbially cautious as they are about venturing on untried schemes or voyaging to distant and unknown lands, resolved thus early to seek in New Zealand for a new home.

Hence this meeting in the Trades Hall. It was designed to be a send off for the emigrants and at the same time to celebrate the inauguration of a new era in the history of British colonisation. After dinner the usual speeches. There were two distinguished speakers on that occasion, Rev. Norman Macleod (afterwards Rev. Dr. Norman Macleod), then minister of Loudoun, the famous orator and divine; and Mr. Archibald Alison (afterwards Sir A. Alison), the historian of Europe, and at that time Sheriff of Lanarkshire. Both entered heartily into all schemes which had for their object the alleviation of distress among the unemployed and poor, but each treated the subject of emigration this evening from his own standpoint.

Mr. Macleod, in wishing success to the expedition, stated that he was particularly happy to think that the Church of their fathers was providing for their spiritual interests by sending out with them the Rev. John Macfarlane, who had been successfully labouring for three years as minister of Martyrs Church, Paisley, and who was now to be the first Presbyterian minister

going out to provide for the spiritual wants of the New Zealand settlers ; thought, from all he knew, that they were specially fortunate in securing the services of Mr. Macfarlane ; had no doubt, as he spoke Gaelic, the original language of Paradise, he would have no difficulty anywhere in making himself understood ; believed that merchants, even on the low ground of order, wealth, and expediency, would join with him in rejoicing over the establishment of religious ordinances among the Colonists of Maoriland ; and felt certain the day would come when the Church of Scotland should have in New Zealand “ more churches than she could number in the mother land.”

The maternal solicitude of the Scottish Church, referred to by Mr. Macleod, was greatly enhanced by her agreeing to pay her first minister for New Zealand £900 in advance, or at the rate of £300 per year for three years. He might have said, too, not only that Mr. Macfarlane was the first Presbyterian minister but the first minister of any Church who had come out expressly to minister to New Zealand settlers.

The speech of Mr. Alison, which was afterwards published by the New Zealand Company in the interests of emigration, was a long and brilliant one. It touched also on the moral, but dealt chiefly with the social and commercial aspects of the expedition. The renowned historian portrayed in striking language the advantages the Mother Country should reap by fostering the magnificent empire that was being built up abroad ; recommended, if necessary, the employment of the British Navy for the transport of emigrants across the seas to British possessions ; drew a bright picture of the Anglo-Saxon race swaying the sceptre of the world, “humanising not

destroying as they advance ;” thought he saw already a fulfilment of the prophecy, “God shall increase Japhet, and he shall dwell in the tents of Shem, and Canaan shall be his servant,” not his slave ; and wound up an eloquent and most effective speech by quoting approvingly words of the Poet Laureate, that read like a prophecy and show at the same time not a little ignorance of these Islands :— .

Come bright improvement, in the car of time,
And rule the spacious world from clime to clime ;
Thy handmaid, Art, shall every wild explore
Trace every wave and culture every shore ;
On Zealand’s hills, where tigers steal along,
And the dread Indian chants a dismal song ;
Where human fiends on midnight errands walk,
And bathe in brains the murderous tomahawk ;
There shall the flocks on thymy pastures stray,
And shepherds dance at summer’s opening day ;
Each wandering genius of the lonely glen
Shall start to view—the glittering haunts of men ;
And silence mark, on woodland heights around
The village curfew as it tolls profound.

The departure of the “Bengal Merchant” was viewed in Scotland as an historic occasion. Shortly before she weighed anchor in the Clyde on the 31st October, 1839, under the auspices of the New Zealand Company, the Lord Provost of Glasgow with a large party went on board, and, addressing the 150 emigrants *en route* for New Zealand, told them that “they were about to lay the foundation of a Colony which in time might become a great nation, a second Britain.”

During the voyage, which was prosperous, there was one marriage, one baptism, one birth, and one death, so that striking events were evenly distributed. Rev. Mr. Macfarlane’s ministrations to the Colonists began on board ship. Every Sabbath day the passengers and crew

assembled for worship conducted by him. After his first service he distributed copies of a pastoral address prepared by the Presbytery of Paisley to which he belonged, that concluded thus :—

“ And now, dear countrymen, we sympathise with you in your feelings, which are no doubt tender, in leaving the land of your fathers, it may be for ever, and are persuaded that as Scotchmen you are not likely soon to forget your last view of its rocky shores as these fade and disappear in the distant horizon. Other lands, rich and sunny though they be, will, to those who have reached maturity, still want the tender associations of early life, and the hallowed recollections of a Scottish Sabbath with its simple but effective accompaniments. . . . You will not forget that you also are now to be enrolled among her departed children, and that she expects you will be distinguished among the natives of other lands, for your high moral bearing, your honest and persevering industry, and your habitual reverence for God and the things of God.”

We can fancy the tears that would glisten in the eyes of many as they read on the deck of the emigrant ship this touching appeal.

Of the 150 persons on board only 19 were cabin passengers. Their names alone have been recorded, and are as follow :—

Alexander Marjoribanks (the historian of the voyage), Dr. Logan (the naturalist), and Messrs. Hay, Strang, and Dorsey, each with his wife ; Dr. Graham Tod and Mr. Carruth, each with a brother ; Rev. John Macfarlane, Messrs. Anderson, Buchanan, Wallace, and Yule, each unaccompanied by wife or relative.

The great majority went intermediate or steerage, and were prepared to work with ungloved hands in the far off land of their destination, felling bush, building houses, erecting fences, and roughing it as circumstances required. Being specially selected for the new Colony, they were mostly young and vigorous. They needed strong arms and brave hearts.

A few European settlers had preceded them, but for the most part they were loose and lawless adventurers, convicts and criminals, runaway sailors and the reckless crews of whalers, all of whom the missionaries dreaded to see, and in whose footsteps ordinary men would not care to tread. No settled government of any kind existed. Might was the only right. Petitions came from indignant missionaries among the Maoris, and memorials were laid before the British Government by London merchants, both complaining of the haphazard settlement of Englishmen on the New Zealand coast, and the strife and contention engendered thereby. The former desired to see their Gospel work among the Natives prosper unchecked by the atrocities of white men; the latter to see trade with the Islands flourish, and land tenure made secure. Having Canada and Australia as an outlet for surplus population, the British Government was hesitating as to its line of policy, and little attention was as yet given to the establishment of order in New Zealand.

Then what about the Maoris? Had the new settlers nothing to fear from them? Harrowing stories were in circulation as to the treachery, ferocity, and cannibalism of the Natives of New Zealand. In 1772 Marion Du Frêne and fifteen of his crew were killed and eaten in the Bay of Islands. In 1809 the crew of the "Boyd" was enticed on shore for spars in Whangaroa Harbour, and met a similar fate, the vessel being set fire to and burned down to the water's edge. In 1816 the American brig "Agnes" and her crew fell victims to the savagery of the aborigines in Poverty Bay. They heard of all this, and may have imagined more, yet they were not dismayed. They felt the call of duty, and pushed on. The New Zealand Company's arrangements were not then so perfect as they

A RED-LETTER YEAR.

were subsequently in the case of the Nelson and Otago settlements. Like Abraham called out of Haran, they scarcely knew whither they went ; yet they went and faced dangers like men. Such was Christian courage “in the brave days of old.”

After a long and tedious voyage of 113 days the passengers of the “Bengal Merchant” touched the first New Zealand land at D’Urville Island, lying west of Cook’s Strait, on 10th of February, 1840.

1840 is a distinguished year in the annals of New Zealand. On May 21st of that year Lieutenant-Governor Hobson, taking his instructions from New South Wales, proclaimed at Kororareka (now Russell) the Sovereignty of the Queen, over the North Island by reason of the Treaty of Waitangi, and over the South Island by virtue of discovery. Six months after this, or on November 16th, New Zealand was created by the British Parliament a separate Colony.

Different people in different ways will fix the year 1840 in their minds. Loyalists will think of it as the year in which Queen Victoria married Prince Albert of Saxe-Coburg and Gotha, who in the practice of every domestic virtue and in the discharge of every public duty has left behind him a fragrant memory among the British people: the bellicose will remember it as the year when the Prussians adopted the needle gun, which made such short work of their enemies ; and as the year when the war broke out in China which left us in possession of Hong Kong, increasing in importance every day : travellers will call it to mind as the year in which Livingstone began in Africa those missionary journeys and labours that have made his name famous throughout the civilised world,

in which the penny postage system was established in England, and in which Thomas Waghorn triumphantly pointed a sceptical public to a new overland route to India *via* Egypt and the Red Sea: Scotchmen will associate it with the gathering storm that rent the Church of Scotland in twain at the time of the Disruption: and Irishmen will retain it in their recollection as the year when the union of the Synod of Ulster with the Secession Synod was consummated. It is worthy of note that 1890 saw the Jubilee of the Colony of New Zealand, the Jubilee of the New Zealand Presbyterian Church, and the Jubilee of the Irish Presbyterian Church. The origin of Presbyterianism, therefore, in New Zealand is in keeping with its historic character. It gained a footing at the foundation of the Colony, and has grown up with the country's national life.

The passengers and crew of the "Bengal Merchant" were all glad to see land, though it was to them a comparatively unknown land, and was possessed of not a few dangers. What matter if,

The breaking waves dashed high
On a stern and rock-bound coast;
And the woods against a stormy sky,
Their giant branches toss'd.

Four months' diet without fresh meat or vegetables, four months' tossing on angry billows, and four months' monotony of sea life in the first half of this century were enough to make any man welcome the wildest and most inhospitable shore. We are not surprised to hear that one of the earliest ministers after a long and perilous voyage took for the text of his first sermon on *terra firma*, "And there shall be no more sea."

The sentiment of the "Bengal" passengers on this occasion is well echoed in one of the verses of a poem written on board, which gained the prize offered by Mr. Macfarlane:—

TERRA FIRMA AT LAST.

And when the cry of " Land " was heard at last,
How eager all that land were to explore ;
Though some shed tears on scenes forever past,
Far, far away on Caledonia's shore.

We scarcely give now-a-days sufficient credit to the courage and bravery and self-sacrificing spirit of New Zealand's hardy pioneers of settlement and civilisation. Gum-digging in those days held out no inducement. The little that the Natives gathered was sold to settlers for the small sum of £5 per ton, and even of these transactions not much was known to the outside world. The rush for gold did not take place until many years afterwards. Even at this moment there are many in the Homeland who, though you assured them that they should make a fortune, would not take a voyage to the Antipodes. The bare suggestion would construe up thoughts of *mal-de-mer*, collisions, icebergs, shipwrecks, earthquakes, volcanic eruptions, cannibals, katipo spiders, and I don't know what not.

Failing to find any of the New Zealand Land Company's officers at D'Urville to give directions, they sailed up the Harbour of Port Nicholson, and, after some searching, found the land which the agents of the Company, sent out a short time before had hastily purchased and roughly mapped out as the site of the new settlement. It was on a low-lying plain at the mouth of the Hutt River, where the town of Petone now stands. To this spot also converged about the same time with their living freight, the " Cuba," the " Aurora," the " Oriental," and the " Adelaide," all of which sailed from Gravesend. How, it was asked then, could passengers and cargo be landed at " the Head of the Bay," as it was called? The hills in that quarter were steep and

covered with bush down to the water's edge, and seemed a fit abode only for wild pigs, of which there were very many roaming at will through its dense and wild fastnesses. Scattered through it also in little clearings were four Maori pas, strongly fortified with stockades and all the science of defence for which the Natives in early times were distinguished. This place, said the leaders of the first settlement, is entirely unsuited for our purpose, let us on this inviting plain to the right at the mouth of this beautiful river found a great city that will preserve the traditions and eclipse the glory of the Homeland, and call it Britannia. Accordingly the passengers of the "Bengal Merchant" landed here, and pitched their tents on the shore. In these canvas houses they lived for many a day.

The first Sabbath service conducted by the Rev. Mr. Macfarlane in New Zealand was held here in the open air on the beach the Sunday after the arrival of the Scotch settlers. The hymn with which it began is worthy of record. It was Dean Stanley's favourite. It comforted Dr. Livingstone in all his wanderings, and to its music his remains were laid in Westminster Abbey. The passengers on board the "Philip Laing" seven years afterwards sang it as, bound for Port Chalmers, they bade good-bye at Greenock to their friends and fatherland. Will Doddridge's grand old hymn ever be forgotten? What dwellers in foreign lands are not stirred by it? All hearts were now moved by the strains of this well-known Scottish paraphrase:—

"O God of Bethel, by whose hand
Thy people still are fed,
Who through this weary wilderness
Hast all our fathers led.

"Through each perplexing path of life
Our wandering footsteps guide;
Give us each day our daily bread,
And raiment fit provide.

“Such blessings from Thy gracious hand
Our humble prayers implore ;
And Thou shalt be our chosen God
And portion evermore.”

It was a good beginning for a British Colony ; a splendid foundation for a great nation. The right keynote was struck that day in New Zealand, when the words of this hymn rang through the woods of Petone. The experience of fifty-eight years has taught us that the safety and prosperity of a people and country depend on the realisation of its dying echo ; “and portion evermore.”

Mr. Macfarlane's congregation then and for years afterwards was composed of men and women belonging to various denominations. He had the privilege and prestige during that primeval period of being the settlers' only minister. The Presbyterian Church is sometimes credited with being slow on entering upon a new field of labour. Other Churches before she moves have got a good start. It requires time, as a rule, to get great guns into position, and effective machinery into operation. It was not so on this occasion ; she was first in evidence at Wellington. Is this prophetic of what the end shall be in New Zealand ? It lies with the Presbyterian Church herself to determine that. Mr. Macfarlane's earliest services were held in Mr. Bethune's store on the banks of the Hutt River. Occasionally he officiated in Colonel Wakefield's house, where many of the officials of the Company and of the leading men of the emigrant ships assembled for worship. It was a trying time for the settlers. They had, one and all, many difficulties to contend with, and needed much the consolations of religion.

The first difficulty was to procure habitable dwellings. Many had brought with them serviceable tents. Some

had thoughtfully provided themselves with little wooden houses, which they set up triumphantly on the beach. A large number found residences, that for warmth at least were not to be despised, by interlacing toi-toi with karewa and daubing the network over with soft clay. At this work the Natives were adepts, and rendered good service when employed, as they often were. Over this promiscuous collection of domiciles floated gloriously the New Zealand flag.

Mr. Marjoribanks tells us that he was a little more fortunate than his fellow passengers on arrival, having found shelter with a Scotchman who, hearing of the expected arrivals from home, had come over from Sydney, and among numerous other trades, set up as butcher, and sold pork. He relates how the hut which served for both shop and residence had neither door nor window, and how the proprietor used to arouse him at night, blazing away with his gun at the native dogs attracted by the savoury meat, but that so far as he knew, none of them were ever hit. These white and black dogs of the aborigines, with small muzzles, sharp ears, and a peculiar whining cry, have since died out before the European species. From all accounts it would appear that if at night the native dogs were at times troublesome, the mosquitoes were ten times more so. Owing, perhaps, to the pristine swamps and forests, the country then literally swarmed with these little pests. Being always in evidence, they made sleep difficult. More serious mishaps occurred both by sea and land. A number of the most energetic settlers were accidentally drowned. A fire suddenly burnt to ashes a whole row of the toi-toi huts, and afforded no small amusement to their dark-skinned neighbours, who danced round the conflagration in high glee.

One night an earthquake created great consternation by leading the Colonists to believe that the Maoris had come to shake down their frail habitations, many rushing out with arms in their hands. The Natives, of whom there were 300 in a pa close by, well provided with guns and ammunition, and many more not far off, were a constant source of fear. A European lad found in a potato plot helping himself without leave was murdered by them. Some of the Natives themselves were found slain in the bush. Many asked, "Was it safe to walk alone in this dense forest of trees and underwood, that seemed to be everywhere, covering the ground down to the banks of the river and the margins of the sea?" Already there were grumblings low and deep among the Maoris about not being sufficiently remunerated for their land. Complaint was afterwards made by Rauparaha, of Nelson, that Warepori, the fighting chief of Port Nicholson, might have been seen "smoking his pipe and wearing his blankets alone." Though the Natives fond of trading brought their baskets of fish and potatoes and their pigs for sale, and offered their services as labourers, most of the new comers had a strong feeling that it was better to watch them than trust them. A flour famine in Sydney did not improve the tempers or add to the contentment of the immigrants. Many wished themselves safely back in their "ain countrie." The climax was reached when the Hutt river overflowed its banks, and inundated all the low lying country adjoining. Few then failed to appreciate the sentiment of the immigrant who, seated on the top of a large case surrounded with water, sang to the accompaniment of his accordion,

"Home sweet home, there's no place like home."

Many all along had observed the low-lying nature of the ground at Petone Beach, and noticed how the fierce

south-eastern gales endangered the shipping lying off the shore, and stoutly maintained that it was not a suitable site on which to build a great city. Colonel Wakefield for a time turned a deaf ear to their representations, till Dr. Evans, a distinguished lawyer, arrived and pleaded their cause, and the Hutt River, with a surging devastating flood, added the weight of its powerful influence. Then the oppositionists had an easy victory.

With one consent the foundation of what proved to be the metropolis of New Zealand was laid at the head of the Bay by the running up of houses of wattle and daub. To this cluster of huts the Colonists gave the dignified name of Wellington, not merely because the wearer of that historic title was Great Britain's most illustrious hero, but because he gave life to the principle of colonisation by advocating the South Australian Bill in the Home Parliament. Some time afterwards all bade good-bye to the Hutt Valley without a tear, a few Scotchmen celebrating the event by meeting at Glenlyon farm, and planting, as evidences of their occupation, the first Scotch burr thistle introduced into New Zealand. At the beginning of the settlement the European population of Port Nicholson was somewhat more numerous than that of the Natives in the same district, the former being 1275, and the latter 840. There were, however, sufficient armed and warlike aborigines round about to overwhelm and blot out the settlement at any time, if they chose to do so.

It is said that a hard beginning is a good beginning. It is good for the Church, good for the State, and good for the individual.

“Sweet are the uses of adversity
Which, like the toad, ugly and venomous,
Wears yet a precious jewel in its head :
And this our life, exempt from public haunt,
Finds tongues in trees, books in the running brooks,
Sermons in stones, and good in everything.”

CHAPTER III.

IN THE BEGINNING AT WELLINGTON.

A New Zealand Disruption—An Historic Letter of Rev. Mr. Macfarlane's—Arrival of Rev. James Duncan—A Split in the Presbyterian Camp—The Public Cemetery Appropriated—An Attempt to Set Up an Anglican Establishment—A Good-bye to Mr. Macfarlane—A Statistical Table.

THE Rev. John Macfarlane lodged in Woolcombe Street with Mr. Strang, who till his death was a staunch friend of St. Andrew's Church, and to whose memory a mural tablet has been erected in the present edifice.

With the minister of Wellington in lodging, and the people of Wellington residing in houses of toi-toi and daub, or dwellings not far removed in their primitive simplicity, what could the Church hope for in the way of a house of worship? It was not to be expected that she should be put into immediate possession of an ecclesiastical structure that would satisfy the aspirations of a Michael Angelo, or rival the Glasgow Cathedral and the Abbey Parish Church of Paisley left behind. Congregational worship began in New Zealand as it began with the first Christians in Jerusalem nearly two thousand years ago. There was "the church in the house" until better provision was forthcoming. Then there was an advance.



MR. STRANG.

For some time Mr. Macfarlane preached in what was known as Hunter's premises to the first congregation of settlers formed in the Colony. The next step was to rent the Exchange, a wooden building still standing in Custom House Street. Here he preached twice every Sabbath day, and, when his strength permitted, had a service in the afternoon for the benefit of the Highland emigrants, praying, reading, and preaching in the tongue they dearly loved to hear. It was not a large edifice, and yet it was seldom filled. Some spent their Sundays at home. Some took liberties with the Sabbath Day that would have shocked their countrymen in the Homeland; nay, that should, if done by others there, have made themselves stand aghast. It was no very uncommon thing during the service to hear the clank of the anvil in the distance, or the ring of the carpenter's hammer, or the sharp crack of the sportsman's fowling piece bringing down a parrot or a pigeon from a native tree, or the loud clatter of horses' feet as they galloped swiftly past. Being the only resident minister, he had a great many duties outside the pulpit to discharge, visiting the sick, officiating at funerals, and baptising and marrying all and sundry. For years he had on an average a marriage every fortnight, and a baptism every week. To the cause of education, also, he gave a helping hand. He took a deep interest in the Mechanics' Institute, and moved the adoption of its first report. In doing so he was able to speak of the pleasure he had in visiting the day school held in the same place. Many of his flock were equally zealous in the same cause, Mr. W. Lyon giving an occasional lecture, and others contributing according to their ability. He had a very wide and promiscuous pastorate. There were Englishmen, Scotchmen, Irishmen, Americans, French, Germans, Africans, and men of other nations laying claim to his ministrations. Even the

Natives came in for a share of his attention. It was unreasonable to expect such a charge as this to hold together for long. The time had come for its breaking up.

In August, 1842, Bishop Selwyn paid his first visit to Wellington. He was very warmly received, especially by the members of his own communion. The latter presented him with a flattering address, which showed clearly the High Church proclivities of the Anglican party in Wellington. It was moved by Dr. Evans, a lawyer, seconded by Mr. St. Hill, a magistrate, adopted at a public meeting called together for that purpose, and contained the following paragraph :—

We need scarcely assure your Lordship that, having been left so long without regular and authorised administration of the services and sacraments of the Church, we have been enabled to judge of the vanity of resting upon the spontaneous impulses of voluntary zeal for a distribution of the bread of life, and we rejoice, therefore, in the prospect of an efficient and permanent establishment of religion in these Islands.

If this tall talk meant anything it meant that it is vain to hope for a distribution of the bread of life or expect religion efficiently and permanently established without the presence of a bishop. No comment from us, however, is needed. We are able to produce Mr. Macfarlane's own refutation. To the *New Zealand Colonist* of August 23rd, 1842, he wrote a letter, which is a historic one. It reveals such ability and boldness on the part of the first settled minister of New Zealand, and the subject itself is so important, that no apology is needed for re-producing it :—

SIR,—

No one can more cordially welcome Dr. Selwyn and his coadjutors than I do. In some of the sentiments, however, contained in these addresses I cannot concur, as I feel that they reflect upon the Church of Scotland and myself as her only clerical representative here. And I am happy to think that in regard to one of them the Bishop himself

avowed "temperately but decidedly" his dissent from the latitudinarian principles which it embodied. In the address moved by Mr. St. Hill, it is said to be that of "the members of the Established Church of the New Zealand first and principal settlement" (meaning thereby, I presume, the Church of England). This, however, is a mistake, for, thanks to the Bishop of Exeter, it has been decided by all the judges of England that the Church of Scotland is equally established with that of England, and in all the Colonies of the British Crown possessing the same rights, privileges, and immunities. In the second paragraph of the address I find the following statement:—"Having for so protracted a period been deprived of the spiritual guidance of a resident minister." That this is an error, whether intentionally or not, is very evident, as, with the exception of a necessary visit to Nelson, I have been permanently resident at Port Nicholson, preaching, I trust faithfully, the same doctrines which Dr. Selwyn will now do. As a proof that, as far as principle permitted, I have not limited my ministrations to any class or denomination of people, I may mention (and it may perhaps form a useful item in the future statistics of a new Colony like this), that in looking over the registry of the Scotch Church, I have married 74 couples, of whom no fewer than 48 were English, only 13 Scotch, 2 Irish, 6 Natives, 1 African, 1 German, 1 Van Dieman's Land, 1 American, and 1 French. I have also baptised 114 children, of whom 53 were the infants of English parents, 50 Scotch, 4 Irish, 5 Natives, 1 German, and 1 American; all the parents conforming to the practice of the Church of Scotland, in the absence of any minister of their own denomination, while at the same time they professed her doctrines. I think with such facts as these—and more might be adduced—Dr. Evans in his address might have spared the complaint of the "painful circumstances of religious destitution under which the Colonists have so long laboured," as well as the paragraph which immediately followed:—"We need scarcely assure your lordship that, having been left so long without regular and authorised administration of the services and sacraments of the Church." If these statements are correct, one thing at least is certain: that the Church of England, not the Church of Scotland, is to be blamed; the latter of which, so soon as a body of her people resolved upon emigrating to New Zealand, immediately provided them with a clergyman at her own expense, without a single farthing's aid from either the Government, the New Zealand Company, or the Colonists. Perhaps, however, Dr. Evans, imitating

the example of some Oxonians, means that a clergyman of the Church of Scotland is not authorised to administer the services and sacraments of the Church. In another paragraph I find the following passage :—“ It is with pride we advert to having been the foremost in the van of colonization combined with Christianisation in these Islands.” This is surely a strange blunder on the part of the members of the Church of England in this settlement. They surely cannot have forgotten the devoted exertions of the Wesleyan and Church of England missionaries for many years past; and at the same time that, until the last few days, with the exception of Mr. Churton’s services during some months, the Christianisation of this part of the Islands has been left entirely to the exertions of the Wesleyan missionaries and the Scotch minister. As to the expression “ authorised head ” and “ apostolic authority,” I need scarcely advert, for the Church of Scotland admits of no head but Christ, and attaches but very little importance to the expression “ apostolic authority,” in the exclusive sense in which it is used, considering the polluted channel through which it has been demised.

I am glad, however, there are other sentiments in which I must heartily concur. First, I feel a most earnest desire for the usefulness and happiness of the Bishop. I most heartily concur in the admission that “ the spontaneous impulses of voluntary zeal ” are ineffectual in this Colony. And, last of all, I rejoice in the assurance given to Dr. Selwyn that it will afford the settlers unfeigned pleasure to aid in the building and endowment of churches and schools, though I must say that in my own experience I have found no small reluctance and tardiness to promote such objects. As I have no wish for controversy, but merely to prevent any misapprehension that might arise by such statements being brought before the Church of Scotland, I will feel obliged to you to insert these few remarks.

I am,

JOHN MACFARLANE,

First Minister of the Scotch Church, N.Z.

Wellington,

August 19th, 1842.

Trust no party, Church, or faction,
 Trust no leaders in the fight;
 But in every word and action,
 Trust in God and do the right.

This hiving off, accompanied with such vicious stinging, set the Presbyterians of Wellington on their mettle. They saw that henceforth the warfare must be waged on strictly denominational lines. It was now every Church fighting to its own hand. Accordingly at a Presbyterian assemblage held in March, 1843, which *The N.Z. Gazette* of that time designated "a numerous and highly respectable meeting of the Committee and members of the Scotch Presbyterian Church," a draft of the Constitution of the first Presbyterian Church in Wellington was unanimously approved of, and subscriptions for the building of a church, to the amount of nearly £400, announced.

Mr. Macfarlane's troubles, however, were not at an end. He had yet to face the more serious disaster of dissension in the Presbyterian camp itself.

" Another sword hath laid him low,
Another's and another's ;
And every hand that dealt the blow,
Ah, me, it was a brother's !"

The occasion, though not the cause, of the second "blow" dealt out to him was the coming of the Rev. James Duncan.

The Rev. James Duncan, recently minister in charge of Foxton, and still living at that place, is one of the earliest and most-devoted sons of the Presbyterian Church. As a willing supply of her early vacant charges, as an organiser of new congregations, and as a settled minister, he has rendered her long and efficient service. He was the first Presbyterian minister to hold services at Wanganui, Turakina, Foxton, Parawanui, and North Palmerston. Few men have rocked the cradle of the Church in so many places as he. A prominent place in our records is well deserved by him.

Mr. Duncan was sent out by the Reformed Presbyterian Church as a missionary to the Manawatu Maoris, receiving outfit, passage money, and £100 per year. He arrived at Wellington on April 4th, 1843. He thought it wise to make that place his headquarters until he had gained a moderate grasp of the Native tongue. He paid frequent visits during this period to the pas at Petone and elsewhere, and had Maoris coming almost every day, reading, writing, and conversing. He found that when one interested himself in their welfare, and made sacrifices for their good, their prejudices gave way, and their willingness to receive instruction became manifest.

Mr. Duncan had only been a few weeks in Wellington when he received a pressing invitation to minister to a section of Presbyterians morally and intellectually influential. They represented that they had conscientious scruples about attending any existent place of worship, but would gladly wait on his ministrations, and that there were many others who had become careless as to the means of grace, and might be reclaimed. Mr. Duncan consented, and found it to be so. He began with a regular congregation of fifty persons, and the attendance and interest gradually increased. In his auditory he had English Dissenters and Scotch Dissenters, and members of the National Church of Scotland. To this congregation he preached for fifteen months, until, acting on instructions from Home, he took his departure for the Manawatu Maori missionary field.

Cast down but not destroyed, Mr. Macfarlane and his friends maintained services in the Exchange, still prosecuting the work of church building. Perseverance had its reward. The first New Zealand church built by the settlers was opened by him, assisted by Mr. Duncan, on January 7th, 1844.

Another cause of annoyance to Mr. Macfarlane and other ministers was the appropriation of the public cemetery.

A plot of eighteen acres had been laid off for a public cemetery by the Surveyor General of the New Zealand Company, and for years had been utilised by all classes and conditions of men. In May of 1843, however, a Presbyterian who wanted burial for his child to his surprise found a fence erected, and a locked gate. On applying to Rev. Mr. Cole, the Anglican clergyman, he was told by him that Dissenters would be permitted to bury there until the Bishop should pay a visit and make other arrangements, when they should be excluded unless they submitted to have the services performed by the Church of England clergy, and paid them their fees. Hearing this, Mr. Macfarlane wrote Mr. Cole, remonstrating in strong but dignified language, and Mr. Cole apologised. Notwithstanding, when the Bishop came on the scene, Mr. Macfarlane received notice from Major Richmond to select a suitable site for a burying place for his congregation. A deputation was then organised, which consisted of Mr. Macfarlane, Mr. Woodward (Congregational minister), and others, who urged that wives naturally wished to slumber beside their husbands, and children beside their parents, and sisters beside their brothers, and *vice versa*. Who shall blame them if they spoke plainly on this subject? Who shall find fault if one of the sentiments of Halleck's well-known call to arms suggested itself to their outraged feelings? :—

“ Strike for your altars and your fires,
Strike for the green graves of your sires,
God, and your native land.”

In spite, however, of their combined remonstrance no immediate step to remove the grievance complained of was

taken, and the Presbyterians were for some time without a place in which to bury their dead. Before the dispute came to an end there was an amusing law case over it. Mr. Woodward had threatened that if he found the cemetery gate locked he would break it open. When the case came on the latter testified that he had never found it locked, while others swore that they had often seen it locked. The caretaker furnished the explanation, when he stated in his evidence that he always watched, and when he saw Mr. Woodward coming he unlocked the gate. The case that time went against the exclusivists.

It was about this time that an attempt was made to set up an ecclesiastical establishment in New Zealand. On June 1st, 1844, His Excellency, when the Appropriation Bill came on for discussion, moved that a sum of £200 be granted from Colonial revenue in aid of the Lord Bishop's salary. It appears that Bishop Selwyn's income originally was £1200, £600 coming from the Imperial Government and £600 from the Church Missionary Society. Of this sum he appropriated only £500 to himself, and devoted the rest to religious and charitable objects in connection with the Anglican Church. By-and-bye the Imperial Government withdrew its grant, and the Bishop thought that the burden laid down should be assumed by the Colonial Government, and vainly made several appeals to it with that object in view. The Governor now proposed to help him out of the public purse. The proposition was met with strenuous opposition. A petition was sent in by the Presbyterians of Auckland protesting against it. Both they and their friends at Wellington had some able advocates in the Legislative Council. Dr. Martin, who was Editor of *The Southern Cross*, and who threw open his columns for the ventilation of every legitimate grievance, a liberal-minded

but staunch Presbyterian, was a member of the Council. So was Mr. W. Brown, another Presbyterian, and so was Mr. Clifford, a Roman Catholic. Misery, it is said, acquaints a man with strange bedfellows. All three spoke strongly against this motion. In view of the opposition raised, His Excellency intimated that there would be no objection later on to aid other denominations as well. This did not lessen in the smallest degree their resistance to the proposal. They had a knowledge of human nature, and put no confidence in fair speeches. They knew how—

“Alas! we make
A ladder of our thoughts where angels step,
But sleep ourselves at the foot.”

There was the fact staring them in the face that a vote of money had been already passed in connection with this Bill for “*an ecclesiastical establishment*” in spite of the protests of the non-official members. Besides, they strongly objected to indiscriminate endowment. Dr. Martin’s arguments were well arranged and exceedingly cogent. He considered it contrary to the spirit of true religion that it should be placed in the position of requiring or demanding, aid from, it might be, heretics and infidels. He detailed the system pursued in New South Wales and Van Diemen’s Land of indiscriminately assisting all sects. He preferred the plan at Home of supporting one Church to that infamous system which declared that all sects were alike. It was not, he thought, right to tax a man to pay towards a religion which in his conscience he believed to be false. If it were a matter of charity, then the Roman Catholic priest, with his 15/- per week, ought to receive the first consideration. He would be sorry to see any system of religious bigotry established in this country. Contrary to expectation, some of the official members voted with the

three non-official ; the proposal was rejected, and the friends of civil and religious liberty breathed freely.

“Tender-hearted strike a nettle
It will sting you for your pains ;
Grasp it like a man of mettle
And it soft as silk remains.”

We shall see how at a subsequent period the Auckland Presbyterians sent in to the Council a strongly-worded petition, signed by 200 persons, against the exclusiveness of “The Marriage Bill,” and a little afterwards protested on the same grounds against “The Education Bill” of 1847, and how all Auckland, outside of one denomination, was on the verge of a whirlpool of excitement. This is no new experience of the Presbyterian Church. In all lands she has had to fight the battle of freedom with the consciousness that she was defending the privileges and vindicating the rights of the human race.

The first minister of the Colonists was entertained at dinner in Barrett’s Hotel on September 22nd, 1844, it being the occasion of his leaving on a trip to the Old Country. A large number of the leading men of Wellington came together. There were amongst many others, E. S. Halswell, Esq., Judge of the County Court ; R. D. Hanson, Esq., J.P., Crown Solicitor ; R. Hart, Esq., Solicitor ; Dr. Kelly, of the “Bella Marina,” in which he was about to sail ; and Kenneth Bethune, Esq., Chairman. Even Dr. Evans, who framed and moved the address to Bishop Selwyn which had given such pain to Mr. Macfarlane, was present, and gave the sentiment of the Church of Scotland. It was a happy meeting. The chairman complimented the guest of the evening on his not having unduly obtruded his own doctrines on the members of other Churches to whom he ministered, and on “the Christian charity and forgiveness” he had

manifested during the trials through which he had passed, believed these graces were now generally reciprocated, and wished him *bon voyage* and a safe return.

Mr. Macfarlane, who appeared to be labouring under the effects of a late indisposition, said in reply that he was about to leave them for the space of about eighteen months, hoping to return at the end of that period, and that he would do his utmost at Home to promote the temporal and spiritual interests of the Colony, in which he took a lively interest.

The Attorney-General regretted that “an attempt had been made in the Council to introduce the principle of a dominant Church,” and he “thanked those members through whose agency it had been defeated.” He “did not believe,” he said, “in giving to the members of any one Church an exclusive or even excessive right to support from the State.”

Mr. Macfarlane left by the “*Bella Marina*” in October, 1844, and did not return to New Zealand. He remained in the Old Country, and settled down as parish minister of Lochgilphead, in Argyllshire. Not a few left behind in Wellington were inclined to say of their first New Zealand minister :

“Fare thee well, and if for ever
Still for ever fare thee well ;
E'en though unforgiving, never
'Gainst thee shall my heart rebel.”

A STATISTICAL TABLE.

The following table will show the ostensible strength of the various denominations in Wellington about this time, *i.e.*, 1845, when owing to the Maori disturbance and a disagreement between the Home Government and the N.Z. Company, the tide of emigration for a time was checked :—

DENOMINATION.	MEM- BERS.	CHUR- CHES.	To SEAT	ATTEN- DANCE.	CLERGYMEN.
CHURCH OF ENGLAND	1240	1	300	250	Rev. Robert Cole
PRESBYTERIANS ..	433	1	250	150	Absent
ROMAN CATHOLICS ..	177	1	100	70	(Revs. J. P. O'Reilly and M. Le Compte
WESLEYANS ..	300	1	300	130	(Revs. J. Watkin & S. Ironside
INDEPENDENTS ..	64	1	70	50	Rev. Jonas Wood- ward
BAPTISTS	40	1	70		None
HEBREWS	19	1	100	—	None
Sum Total ..	2273	7	1190	650	

CHAPTER IV.

ORIGINS IN THE WELLINGTON PROVINCE.

Rev. J. Inglis—Unsullied Missionary Records—Rev. W. Kirton—A Second Congregation in the City—Appointment of Rev. John Moir—Mr. Moir's Advent—The Hutt and Rev. W. Dron—Wanganui and Rev. D. Hogg, of United Presbyterian Church—Turakina and Rev. John Thom—The First Presbytery.

As the mission of the Church, according to Christ, is to "disciple all nations," early missionaries, in breaking up new ground in New Zealand, might have said with Kepler, in his outburst of enthusiasm at discovering the laws of planetary motion, "Oh, God, we are thinking Thy thoughts." The development of foreign missions will ever continue to be one of the outstanding characteristics of the latter half of the nineteenth century. It is the most glorious feature of the reign of Her Gracious Majesty Queen Victoria, whose loyal subjects we are, and has done more than anything else to justify the extension of the British Empire and consolidate on a beneficent basis the scattered fragments of which it is composed. In the early part of the century the Church had to contend with persecution without and heresy and moderation within. She had no eyes to look afield. She was struggling for life. Now that conflict is past, and, purified and triumphant, she braces herself for aggressive work in all lands. We have already referred to the good work which Rev. James Duncan did in New Zealand for the Maoris and the Presbyterian Church. Another missionary of like spirit followed them to these shores.

Rev. John Inglis arrived at Wellington about November, 1844. He is better known as Dr. Inglis of the New Hebridean Mission, who initiated and successfully carried on a good work on the Island of Aneityum. New Zealand, however, has the honour of giving to the New Hebrides one of the fathers of that Mission. He belonged to the same church as Mr. Duncan, and was designated as a missionary to New Zealand, at Paisley, on September 26th, 1843, it being intended that he should follow on Mr. Duncan's heels, and join hands with him in his mission work among the



REV. JOHN INGLIS.

Maoris. But the infrequency of vessels at that time running to New Zealand, and a strong desire to acquire some knowledge of medicine, delayed his departure for a year. On arrival in Wellington Mr. Inglis hastened to the side of Mr. Duncan, who was labouring among the Natives on the banks of the Manawatu River. He was not long in New Zealand until he came to the conclusion that the Reformed Church had made "a mistake in selecting New Zealand as its mission field." No doubt the Maori troubles and the number of missionaries of other Churches already at work had much to do in bringing him to that decision. In his well-known work on the New Hebrides, at page 46, he says :

"After the Mission had been in existence for two or three years we felt satisfied. . . . that the Church had committed a mistake in selecting New Zealand as our mission field. . . .
 . . . Meanwhile the Maori War had broken out, and all the

settlers and missionaries were driven into Wellington. While thus detained there, Mr. Duncan and I employed our time in preaching to the Presbyterians in Wellington, who were at that time without a minister. . . . As the Maori War was now over, Mr. Duncan, acting on instructions, returned to his former station, but, acting on my own convictions of duty, I remained in Wellington for eighteen months or so, ministering, under temporary arrangements, to the Scotch settlers, and being supported by them, but corresponding still with the Committee about a new mission field."

During the vacancy at Wellington the Presbyterians were particularly fortunate in being able to draw upon the services of these two distinguished missionaries. Mr. Inglis, especially, made an efficient supply. He was very popular as a preacher, and, previous to the arrival of Mr. Macfarlane's successor, did excellent work in Wellington. When the Rev. T. D. Nicholson, on his way to Nelson, called in at Wellington, on May 23rd, 1848, and "preached five sermons and baptised eleven children," he was there to receive him, and accompanied him again to the ship that was to take him to his destination. Congregations vied with one another in securing his ministrations. Sometimes, as in the case of St. Andrew's, Auckland, in 1850, on the eve of his departure for the New Hebrides, he was the innocent cause of considerable envy and heart-burning.

Before taking leave of these two early missionaries we must point out the untarnished name that they have made for themselves. They neither interfered with other missionaries in their work nor were interfered with by any of them. The experience of Rev. Mr. Turton, the Wesleyan missionary, was not theirs. In a series of letters written to the *New Zealand Gazette and Wellington Spectator*, in 1844, Mr. Turton complained of what he called "the bigotry and exclusiveness" of a distinguished ecclesiastic in seeking to induce the Church Missionary Society to throw aside its magnanimity, and declare him a layman,

and all non-prelatists as schismatics, and in forbidding him to minister to the Natives of a village where he had acted as a missionary for eleven years. No hindrance of this kind was thrown in their way. They left the mission field, as we have seen, owing to other causes, and in leaving it their character was without a stain. Serious charges of "land-grabbing" have been brought against some of the early missionaries. They have been accused by Colonists and editors of newspapers, and even a Governor, with abusing their religious influence in acquiring lands at trifling cost. A wagging tongue has turned "the twelve apostles and the forty thieves of Hawkes Bay" into a proverb. Doubtless there were some missionaries who, by securing extensive tracts of land in the interests of their families and of the Church, left themselves open to censure. It may be that there were instructors of the heathen in the early days who failed to tread in the footsteps of the great New Testament missionary, who at Corinth and elsewhere worked, night and day, with his own hands, that he might be "chargeable" to none, and be charged by none with the love of filthy lucre and an eye to the main chance, to the disparagement of the Gospel. To that number, however, Presbyterian missionaries did not belong. It is gratifying to be able to say that, however the Presbyterian Church failed to adequately value the responsibilities placed upon it by the Native population, its office-bearers have here clean hands. No minister or missionary labouring in connection with this Church at any time, or in any district, took advantage of his position and of Native simplicity to acquire small or great tracts of land at a cost which precludes the name of purchase. The spirit of their dealings with the aborigines was that of the evangelists, Messrs. Moody and Sankey. When the latter found that immense sums of money were likely to be realised by the sale of

their hymn-books, they wisely resolved at the outset not to touch a penny of it, and had a committee appointed to distribute the proceeds to various charitable objects, that their work might not be hindered.

“ For right is right since God is God,
And right the day must win.
To doubt would be disloyalty,
To falter would be sin.”

The interregnum at Wellington was brought to an end by the Rev. W. Kirton, a minister of the Established Church of Scotland, coming on the scene on February 16th, 1850, and at once entering on the work of the pastorate. Though his stay in Wellington was longer than that of his predecessor, Mr. Macfarlane, he had some of the same difficulties, as we shall see, to contend against. Not a few qualifications for the high office of the ministry were possessed by him. He had had some experience in the work of the ministry before coming to New Zealand, having had a charge in Shields, England. He was a good scholar, and, what many scholars do not possess, he had the knack of imparting to others what knowledge he had acquired. This gift he had cultivated at Home by teaching a school as well as preaching the Gospel, and he turned it to practical account in Wellington by keeping a boarding school in addition to his ministerial work. He arrived, too, at an auspicious time. Captain Fitzroy, the Governor, had taken his departure amid the rejoicings of the people of Wellington, who lighted bonfires in the exuberance of their joy. Complaints as to the unprotected state of the town, and the general neglect of the Government at Auckland to care for its interests, were not so bitter as heretofore. The first Maori war had been brought to an end by Governor Grey, who had just been knighted for his distinguished services. The population of Wellington

had considerably increased, and so had trade and the comforts of the people. Under the wise administration of Sir George Grey, the Colony seemed to be on the high road to marked prosperity. Notwithstanding all this, it cannot be said that Mr. Kirton reaped an abundant harvest at Wellington. Some say that the congregation never got over the disappointment of not permanently securing the acceptable services of the Rev. John Inglis; others that he devoted too much of his attention to the demolition of the Pope; others that as a pre-millenarian he had more to say about the second coming of Christ than the first; others, again, that they should have liked to have seen him by precept and example to have given more countenance to the cause of temperance; and others still that he belonged to the old school of moderates. Whatever the cause or causes, the old dissatisfaction reappeared, and a number withdrew to form a second congregation. How true it is what Rev. M. McCheyne says: "It is not so much great talents that God blesses as great likeness to Christ." There is no need to say this in a spirit of censoriousness. We might all say in the language of Goethe: "It is only necessary to grow old in order to become indulgent. I see no fault committed that I have not been myself inclined to." From this weakening of its strength the charge had not recovered when Mr. Kirton decided to accept a call to Kaiapoi in January, 1863, after being in Wellington about thirteen years.

The second congregation in Wellington began in this way. During the second year of Mr. Kirton's pastorate a memorial, signed by sixty-nine persons residing in Wellington, and attested by Mr. Robert Strang, the Clerk of the Supreme Court, and Mr. King, a lawyer, was sent to the Free Church of Scotland asking that an ordained minister

be sent out to form them into a congregation, and become their pastor. A number of the signatories were individuals who had come out to found the Otago Settlement in 1848, and who in the fluctuations of population incident to a new country had found their way to Wellington. Their presence naturally increased the inclination to look to the Free Church for the supply of Gospel ordinances. Professor Lumsden was at that time Convener of the Colonial Committee of that Church. To him a member of the Brechin Presbytery, Rev. Mr. Nixon, recommended a co-presbyter of his, the Rev. John Moir, of the Free Church, Menmuir, and Mr. Moir was appointed. At that juncture Mr. Moir had been five years in his third charge, and was forty-five years of age. He began his ministerial career as an Independent minister, having studied under the celebrated Dr. Wardlaw. He had had the honour, when settled in Hamilton, of not only being the pastor of the great African explorer David Livingstone, but of directing his studies and turning his thoughts to the mission field. He appears himself to have possessed not a little of the missionary spirit, and doubtless this was one of the chief reasons why he was selected for Wellington. Mr. Moir had great difficulty in coming to a decision. There were many obstacles in the way of his going to New Zealand. His wife was delicate in health, his children were six in number, and his own congregation at Menmuir strenuously opposed his release. Moreover, he felt that if he decided to accept the invitation put into his hands he should have a long and perilous voyage, run unknown dangers on the other side of the globe, and would probably never see his father, mother, or relatives again. In his diary he informs us that the seven months during which the matter hung in suspense were the most anxious he had ever passed through. What chiefly helped him to make up his mind in favour of

Wellington was that while in Memmuir he had "a narrow sphere of labour," in Wellington he should have a large and growing one, that the need for a minister in the latter place was urgent and could not be so readily supplied, and above all, that the invitation had come to him unsought. The entry in his diary concludes :—

"I think it is the Lord's will that I go thither, and I hope to go in His strength. I will go in the strength of the Lord, making mention of His righteousness of His alone. I cast all my interests and those of my family upon His care, and I know I shall not be disappointed nor put to shame in the end."

Mr. Moir and family arrived in Wellington by the "John Taylor" on November 30th, 1853, and conducted service the following Sabbath in the Athenæum Hall. Shortly afterwards he was formally inducted by the Rev. W. Dron, of the Hutt. Never minister received a warmer reception. He was welcomed with open arms, and presented with a silk pulpit gown and a purse of sovereigns. The congregation under his ministry at once entered on a prosperous career. Three years after his arrival a new church was erected in Willis Street at a cost (including the price of the ground) of £1000 the congregation being known as Willis Street Congregation. He proved himself a workman that needeth not to be ashamed. He was a good classical scholar and a man of much personal piety. It was a habit of his when retiring for rest to choose a portion of Scripture for meditation during his waking moments. Under a reserved and modest demeanour were concealed a nobility of character which strangers coming casually into contact with him failed to recognise, but which further acquaintance revealed. A Chinese proverb runs : "A truly great man never puts away the simplicity of the child." He was great in his life, great in his work,

and great in his simplicity. Such a man, like the meteoric stone when it falls to earth, may not shine in society, but he does not live in vain. What Emerson says is true :—

“ Every thought which genius and piety throw into the world alters it.”

We come now to deal with some rural parishes. Country ministers in their isolation often struggle to maintain a show of respectability on slender means, and are deserving of more sympathy and appreciation than are usually accorded to them. The author of “Private Thoughts,” with much truth remarks, “A poor country parson fighting against the devil in his parish has nobler ideas than Alexander the Great ever had.” This especially holds good of early labourers in thinly-populated districts.

The Hutt, another of those places where services were occasionally held by Revs. Duncan and Inglis, had for its first minister the Rev. W. Dron, a licentiate of the Free Church. He landed in New Zealand on March 1st, 1852, nearly two years before Mr. Moir, and therefore in the early part of Mr. Kirton’s ministry. He and Mr. Kirton were for a time the only settled ministers in the Wellington district. Mr. Moir used to raise a laugh among his New Zealand friends by relating how Dr. Guthrie met him one day in Scotland, and asked him if he would have any other ministers near to him in New Zealand. When he heard that one of his next neighbours would be a Rev. W. Dron—pronounced by some as if it were Drone—he replied, “What an awful name for a minister. So soon as you can form a Presbytery, get an Act passed to change that man’s name.” There proved to be no need for this. Mr. Dron, after faithfully labouring in the Hutt district for a number of years, resigned his charge, and sailed for Home on June 12th, 1858, a disappointed man.

Wanganui from the beginning has been closely associated with Wellington. It began as a settlement at the close of 1840 by two hundred of the Wellington settlers who despaired of getting land at Port Nicholson migrating by sea to Wanganui, which was then called Petre, and distant 120 miles up the West Coast. It became the field of Colonel Wakefield's second land purchase from the Natives, and the first settlement made by the New Zealand Company after it obtained its charter on February 12th, 1841. It remained under the jurisdiction of the Wellington Presbytery till as recently as 1884.

A Presbyterian congregation was early organised at Wanganui. Its first minister was the Rev. D. Hogg, who belonged to the United Presbyterian Church of Scotland. He came to New Zealand for the sake of his health, but was nearly losing his life in Palliser Bay, where the sailing vessel "Slains Castle" hung for hours on a dangerous reef of rocks till a strong puff of wind brought her providentially off. This seems now an appropriate beginning for the difficult and arduous work which, as it turned out, lay before him in New Zealand. He arrived in Wellington on the eve of Christmas, 1852. Though he brought his ministerial credentials with him, yielding to the representations of his friends that they were easily carried, his intention was to occupy a farm which a brother of his had left him at Nelson. He found, however, many claimants for his spiritual services. He had no sooner reached shore in the surf boat at Wellington than Mr. Kirton sought to book him for St. Andrew's the following Sabbath. There was also an urgent message for him to go at once to Wanganui, and take pity on the sheep there who were without a shepherd. His brother-in-law, Capt. Munn, took upon him to solve the difficulty in the meantime by carrying

him off to spend the Christmas holidays with him. In the first week of the new year Mr. Hogg sailed for Wanganui in a little schooner called Governor Grey, which belonged to Messrs. Taylor and Watt, shipping merchants of Wanganui. The voyage occupied ten days. Mr. Hogg's first congregation numbered about 30 persons. The service was held in a fragile building which was constructed of toi-toi, and rejoiced in the dignified appellation of Athenæum. The people looking forward with fond anticipations to their having an acceptable Presbyterian minister of their own, pressed him to become their pastor. He agreed to give them the benefit of his ministrations for at least twelve months. At the expiration of that period, he continued to dispense to them the ordinances of religion. A grant of the acre of ground on which the present church manse and lecture hall now stand was obtained. The congregation promised a more permanent church by-and-bye, and held out hopes of better times. He was greatly assisted and encouraged in his labours, in particular, by Capt. Campbell and Messrs. Taylor and Watt, the first two being elders, and the latter a member of the Court of Managers. Few ministers of any church have had more trying pioneer work to do than Mr. Hogg. He lived with his family for years in a small four-roomed cottage unlined, on £100 per year, his good wife grinding all the flour needed by the household in a little steel hand mill. When he was not trudging along muddy and uneven cattle-tracks, he rode a bullock for a horse. His journeying and labours in a rough and unopened country were of a Herculean kind. He seems to have had in the Old Country some little training for church organisation under difficulties, having built up a new congregation at East Lothian. Here we shall leave him for a time, glorying in the sacrifices that spring from the love to which Sir Walter Scott refers :—

Love rules the Court, the camp, the grove,
And men below and saints above,
For love is heaven and heaven is love.

Turakina had occasional visits from Mr. Hogg, but as he had no horse, and the Wilsons, Camerons, Glasgows, Simpsons, and other settlers had to take him to and from their district in turn, two days being occupied each way, these visits of his were few and far between. They never exceeded one in a month. A good deal depended on the weather and the state of the roads. The Colonists at Turakina therefore eagerly looked forward to the time when a minister should be settled amongst them. Mr. James Wilson, who may be said to have been the father of the congregation, did all that he could to bring about the accomplishment of this desirable end. He generously gave the congregation ten acres of land, six for glebe, one for a day school, and three for a cemetery. His purse was always open, and his influence always good. One of his sons, Robert, who married a daughter of Rev. John Moir, still resides in the district, and worthily walks in the footsteps of his excellent father. The result was that a church was built and a manse in progress when the Rev. John Thom, of the Free Church, came upon the scene in 1857. He was cordially received, all the more so that through an annual grant of £50 from the Free Church the charge was to be generously fostered for some time.

There were now five ministers in the Wellington district, *i.e.*, Revs. Kirton, Moir, Dron, Hogg, and Thom. With these to begin with, it was considered high time that a Presbytery should be formed. Accordingly, the Wellington

Presbytery met for the first time on November 3rd, 1857.
The members present were:—

REV. JOHN MOIR, Wellington, Moderator.

REV. W. DRON, Hutt.

REV. JOHN THOM, Turakina.

M. QUINN } Elders.
ALEX. YULE }

These ministers, it is worthy of note, were all from the Free Church. St. Andrew's, Wellington, did not at that time unite with the Presbytery. It stood in the Colony alone, and maintained its ecclesiastical connection with the Established Church of Scotland till 1874, when Rev. C. Ogg and congregation, with the consent of the Church of Scotland, were received into the Presbyterian Church of New Zealand.

Mr. Yule became afterwards one of the first elders of Masterton. His widow is still living, having reached the age of 86 years.

In this district there are now two Presbyteries, *i.e.*, Wanganui with fourteen settled charges and Wellington with ten, besides mission stations.

“ Faith, mighty faith, the promise sees,
And looks to that alone;
Laughs at impossibilities,
And cries it shall be done.”

CHAPTER V.

LAYING THE FOUNDATION AT THE CAPITAL.

Arrival of "The Duchess of Argyle" and "Jane Gifford"—Shepherdless Sheep—Rev. W. Comrie—Sudden Activity—A Protest Against the Education Bill—Church Building in Early Days—Selection of Rev. A. S. Panton—Services in a Courthouse—The Panton Controversy—Rev. D. Bruce—Difficulties Vanish.

THE hoisting of the British flag at Waitemate on September 18th, 1840, by Captain W. C. Symonds, on a bold promontory everlooking the harbour, was the signal for an influx of population from various parts of New Zealand. A number of even the people of New South Wales were induced to cross the sea in the "Chelydra" by the news that Auckland (named after Lord Auckland, General-Governor of India) had been chosen as the capital of this Colony. These migrants from a sister Colony did not come as agriculturists to settle on the land, but as mechanics to seek employment in laying the foundations of the new city. Their services were very acceptable. To settlers dwelling in tents and whares built of raupo or manuka, with fern for bedding and rough pieces of logs for furniture, the bluegum timber and mechanical skill they brought with them were exceedingly welcome. The honour, however, of making the first substantial addition to the settlement belongs to Scotland.

In the second week in October, 1842, the first two immigrant ships coming direct from Great Britain entered the Auckland Harbour. One was the ship "Duchess of Argyle" and the other, the barque "Jane Gifford," both from Scotland. The former carried 297 and the latter 255 passengers. This was a good beginning for the

Northern settlement. One would naturally fancy that it ought to have been an equally good beginning for the Church in that place. The number of Presbyterians brought by these two ships should have made a most respectable and flourishing congregation. Additions were almost daily made to their strength by the population that flowed in on every side. During the five years that followed, these sons and daughters of the Church, trained in the best of all Presbyterian schools, that of Scotland, saw their numbers more than doubled. Notwithstanding, it is sad to relate, during all that time they were without a church, without organisation, and without as a congregation systematically assembling for worship according to the custom of their fathers, and the dictates of their own consciences. These Presbyterian settlers seemed to have acted on the principle that the peach tree is foolish to show its blossoms to the sun before the frosts of spring are done, and that,

“Much wiser is the mulberry,
Which only thinks its leaves to show
When leaves are green on every tree,
And roses have begun to blow.”

Making all due allowance for the difficulties of the times we cannot free the people from blame. It is no excuse to urge that they had not the services of an acceptable minister. Why should the very existence of a church be made to depend on the presence of a minister? Is such in accordance with Reformation doctrine? Is a people to be paralysed with helplessness because a full-blown pastor does not at the right moment put in an appearance? Why could these poor Scotch Presbyterians not have met themselves for praise and prayer and the reading and exposition of the Word, encouraging one another “in psalms and hymns and spiritual songs, making melody in their hearts

to God?" What was to prevent them, except a false diffidence and unworthy prejudice, from putting forward some of their own number to conduct meetings for worship until such times as the services of a trained minister could be obtained? This state of spiritual imbecility is one that confronts us frequently in the early history of this Colony. Through it other Churches in many instances have got the start of us in the race. The civil power, too, taking advantage of it, as we shall see, seemed sometimes disposed to treat as non-existent the rights and privileges of the Presbyterian Church. Perhaps the defect is not so glaring to-day as it was then, yet the members of our Church need still to have their attention drawn to it, and the heart of every man and woman stirred up to obey the Master's command, "Go work to-day in my vineyard."

The Rev. W. Comrie, of the Established Church of Scotland, uncle of Rev. W. J. Comrie, present minister of Fairlie, South Canterbury, began services at Auckland in 1843, but they were never largely attended. He failed to consolidate the scattered fragments of Auckland Presbyterianism, many of which had broken off from the National Church at Home. A minister who belonged to the old school of Moderates, as some of his relatives are now the first to acknowledge, was scarcely the man to draw them together in New Zealand. The poet truly says:—

Persuasion, friend, comes not by toil or art;
Hard study never made the matter clearer;
'Tis the live fountain in the speaker's heart
Sends forth the streams that melt the ravished hearers.
Would you, then, touch the heart, the only method known,
My worthy friend, is first to have one of your own.

Mr. Comrie laboured, it is true, under difficulties. Through the favour of Chief-Justice Martin, he held

services in the Supreme Courthouse, Queen street. By-and-bye he was politely informed that these Presbyterian services were an inconvenience, and he transferred them to the Total Abstinence Society's Hall. Here he inaugurated a Sabbath School on March 8th, 1844, and carried on religious work in a small way. It was here in September of the same year that a meeting of Presbyterians was held to appoint a Committee to receive ground from the Government for cemetery and church purposes. Considering the divided state of the Presbyterians, and the apathy at that time displayed, one does not wonder that for many years the request was not acceded to, and that bitter complaints had to be made regarding the Government's delay. Attendance at the services held in the Total Abstinence Society's Hall having dwindled down to a few individuals, Mr Comrie discontinued them altogether, and met for worship with some friends in his own house each Lord's Day. The malcontents doubtless thought they were displaying a love for sounder doctrine, purer worship, and superior virtue, but in swelling the assemblies of other denominations, where they did not feel at home, or in absenting themselves from public worship altogether, as many of them did, they took a very poor way of showing it.

At length, on the 4th of May, 1847, a large and influential meeting of the Presbyterians was held in the Courthouse, to consider the supply of Presbyterian ordinances. The Hon. Dr. Sinclair, Colonial Secretary, occupied the chair, and the Hon. Alex. Shepherd, Colonial Treasurer, moved the first resolution. It was resolved at that meeting to apply for a minister to the Free Church of Scotland, and, failing it, to any other branch of the Presbyterian Church in that country. Mr. Matthew Whytlaw, of

Edinburgh, in seconding one of the resolutions, intimated that on one occasion he had laid their case before Dr. Chalmers, who said :—

I know not how we can help you, for our very popularity puzzles us. There are at the present time more than 200 congregations belonging to the Free Church yet unprovided with a pastor. But if you can find the willing man, I am sure that our Church will give all the aid in its power to forward its object.

In the following resolution are to be found the names of the strong Committee that was appointed on this occasion :—

“ That the following gentlemen, namely :—Hon. Dr. Andrew Sinclair, Hon. Alexander Shepherd, Capt. Rough, W. S. Graham, W. Gorrie, M. Whytlaw, James Robertson, J. Walker, Robert Graham, R. MacKenzie, Robert Mitchell, William Goodfellow, and T. Cleghorn, be appointed a Committee (Mr. Whytlaw, Convener) to communicate with the Colonial Committee of the Free Church of Scotland, to receive and collect subscriptions.”

This Committee at once set to work in the room, with the result that before the meeting broke up the sum of £728 was subscribed. In a week it amounted to £1120. A site was at last procured from Governor Sir Geo. Grey, at the corner of Symonds street and Alten road, where St. Andrew's church now stands, and a deed made out. The work of gathering in funds and of church organisation went on now apace.

On the 6th of June, 1847, the first Sabbath School connected with the resuscitated charge was opened under unusually favourable auspices. There was none of the lack often experienced in such cases of influential and competent men to put their hand to this important work. The Hon. Alex. Shepherd, Colonial Treasurer, acted as superintendent, and taught the senior Bible class, out of

which have come many distinguished men to fill important offices in the State. His efforts were ably seconded by Mr. Matthew Whytlaw and others of like calibre.

How true what William Congreve says :

“For blessings ever wait on virtuous deeds,
And, though a late, a sure reward succeeds.”

In view of the activity now manifested and its fruits, one cannot help feeling sorry that the Auckland Presbyterians lay upon their oars so long. One of the disadvantages of disorganisation in dealing with public affairs was now apparent.

The Presbyterians of Auckland had had occasion to strongly protest against the exclusiveness of the Marriage Act in making no provision, prospective or otherwise, for a representative of the Presbyterians performing the ceremony of marriage. When this action of the Government in Council was followed by a similar state of matters on the Education Bill, then excitement rose to a white heat. Were they to be deprived of all their rights and privileges, they asked, “because they had no minister?” Was the minister whom they expected shortly to arrive to be placed upon a footing different from those of the Anglican Church. They talked the matter over. They held an indignation meeting on September 23rd, 1847. Other denominations feeling also aggrieved joined them. The town was on the verge of a whirlpool of excitement. A memorial, remonstrating, was prepared, and signed by two hundred prominent members of various communions, and sent in to the Governor. His Excellency objected to the petitioners coming forward as “remonstrants.” The Government organ—*The New Zealander*—threw cold water on the movement, but *The Southern Cross* of October 2nd, 1847,

in an able article justified the action taken. It pointed out that memorialists did not wish to prevent the enactment of an Education Bill, as represented, but say that they will be "the firm friends of any means that might secure the blessings of a superior education to all classes of the community, and that they objected to anything that would exclude anyone from a participation in its benefits." Replying to what the Attorney-General said, that "as their wishes were acceded to in the Marriage Bill, so they might have taken it for granted that their interests would have been respected in the Education Bill," he remarked that the Presbyterians did not ask for a favour, but demanded a right, and that neither the Attorney-General nor anyone else ought to place them or others in the character of petitioners. Why should they be degraded into the position of begging for their rights? He expressed the opinion that "the spiritual and determined movement of the past week ought to dispel the idea that one communion is to monopolise all State favours."

Feeling was allayed by the Governor giving the assurance that "the Act would come gradually into operation and be susceptible of adaptation to the wants of the Colony."

To build a magnificent church, such as the first Presbyterian edifice in Auckland district was designed to be, was in those days no small undertaking. Sometimes it was the materials that were difficult to obtain, sometimes the mechanical skill, and sometimes both. Of scoria there was abundance not far off, but no one knew the right way to quarry it. Persons versed in the intricacies of lime manufacture, as required in the district, were not easy to procure, and then the lime had to be brought from Mahurangi. The stone facings needed had to be procured

at Whangarei, a distance of eighty-eight miles. There were other difficulties and delays. Shortly after the building was begun, on December 28th, 1847, heavy rain turned the interior into a large reservoir, and it was wittily remarked that the architect had got the foundation in, but could not get the water out. Before this deep pool subsided a child who was playing on the margin fell in and was drowned. To complicate matters still further, the architect and the contractor got to loggerheads, and the work came to a standstill. The hands of the trustees were tied by a nine-months' contract, and they could do nothing till that period had expired. At the end of that time new contractors had to be appointed, and a new contract made. Then the delay brought financial difficulties in another way. Owing to the Californian gold rush many of the original subscribers left Auckland in haste, and their promised contributions were not available. It was estimated that the large edifice, with buttresses on each side and Corinthian columns in front, and a lofty massive tower overlooking all, would cost £2400; but, owing to these untoward circumstances it cost, without buttresses or tower, a much larger sum. The tower was added thirty-five years afterwards, and cost an additional £3000, so that the entire expense incurred by the erection of the mother Presbyterian church of Auckland Province was about £6000. It was anticipated that the building would be ready for the reception of the expected minister on his arrival, but the above events prevented this.

The choice of the Colonial Committee fell on the Rev. A. G. Panton. The arrangement was that the Home Committee, in addition to paying the passage of himself and family, and £50 for outfit, should be responsible for £150 for two years, and that the congregation at Auckland

should pay him £150 for two years, and £300 afterwards. This secured that the newly-appointed minister should get £300 from the beginning. Mr. Panton arrived on January 15th 1849.

Until the church was completed, Mr. Panton preached in the old Supreme Courthouse, Queen Street. Marriages and baptisms for a time came *a galore*. Many boys and girls walked to the Courthouse to be baptised. In Moses' seat was promulgated the gospel of "grace and truth." Where every wrong-doer was condemned and punished, pardon was offered to the chief of sinners. Where the Court Crier called out the names of trembling witnesses, nuptial banns were proclaimed. Where husband and wife, bride and bridegroom were made one flesh. Though no fines were struck by the occupant of the bench, the offerings of the first day amounted to £50. All were highly pleased. The Courthouse was as much crowded as if a murder case was on. Many had their joke. The elders happened to sit in the dock; this gave wags an opportunity of saying: "Quite right! they should have been there long ago." So say we.

The new church was opened for divine worship on April 7th 1850. The *Southern Cross* of that time says:—

"The Presbyterian church, which has so long engaged the time and drawn upon the pockets of the Presbyterians, is now opened. We congratulate the Presbyterian community on the possession of the finest and best-finished place of worship in Auckland. It has cost £3500, but it is money well laid out, since, both in solidity of structure and convenience and comfort of its internal arrangements, it is as yet without an equal."

The first officebearers were Hon. Alex. Shepherd, M. Whytlaw, W. Gorrie, John Nisbet, Wm. Hay, T. S. Forsaith, G. Deuchar, elders; and W. S. Grahame, James

Robertson, John Gorrie, and A. Wright, deacons. Their promiscuous character is interesting, and shows the difficult task Mr. Panton undertook in seeking to weld them together. Mr. Hay was a U.P., Mr. Nisbet a Cameronian, and Mr. Forsaith, while signing the Confession of Faith with the others, intimated that he still retained a preference for the Congregational form of church government. Those were not the days for nice distinctions.

Some of the office-bearers of St. Andrew's have played an important part in the history of their country as well as of their own congregation. In addition to those we have mentioned, we may note that the late Mr. Archibald Clark who, with his family came to Auckland in 1849 to carry on a wholesale drapery business, was an elder of the congregation highly honoured of his fellow citizens. He was one of the first Mayors of the City, and a member subsequently of the House of Representatives at Wellington.



MR. ARCHIBALD CLARK.

Before Mr. Panton there seemed now to lie a long ministerial career of much usefulness. He was himself a spiritually-minded man, and possessed the affection of his people and the hearty co-operation of his office-bearers. Presbyterians of the Established and Reformed Churches, Cameronians, Seceders, Independents, and Baptists, as well as members of the Free Church, all rallied round him. Unfortunately, however, his pastorate in Auckland was short.

The friction between Mr. Panton and his office-bearers, which came to be designated "The Panton Controversy," arose through the employment of Rev. John Inglis who was known to some of the members of Session and Deacons' Court, to assist Mr. Panton, especially in the rural districts. Mr. Inglis came by invitation of Session in 1850, and proved himself to be a most acceptable preacher and pastor. The settlers at Tamaki, who found it difficult to attend services at Auckland during the winter months, proposed building him a church and giving him a call to settle amongst them. This gave umbrage to Mr. Panton. He somewhat indiscreetly accused his office-bearers of unfaithfulness and irregularity, called a public meeting, and relegated the matter for settlement to Scotland. "The fat was now in the fire." Some took one side, and some the other. Thus was widened into a yawning gulf a little divergence of opinion that with a *modicum* of tact might easily have been bridged over. Tillotson has truly said, "A more glorious victory over another cannot be gained than this: that when the injury began on his part, the kindness should begin on yours." Instead of taking this course, Mr. Panton seemed to think it an occasion for applying the principle of Professor Rainy, "The crowning evidence of complete success is an action of damages for defamation of character." The result achieved was not encouraging. Those railed at said that, "being a little lame, he was sensitive; and having been a tutor at Home, he was pedantic."

There can be no doubt about there being faults also on the people's side, as the Convener of the Home Committee afterwards wrote. There was much need then, and there is much need still, for the appreciation in the highest sense to which Ruskin refers:—

“Men are enlisted for the labour that kills; let them be enlisted for the labour that feeds; and let the captains of the latter be held as much gentlemen as the captains of the former.”

“Men,” says Emerson, “forget that the respectable man is the man who respects.”

At length Mr. Panton decided to return to the Old Country. Before leaving he published in *The New Zealander* a protest against any minister of any denomination other than the Free Church of Scotland “filling the pulpit of the church in Auckland erected for the use and on behalf of the congregation of Presbyterians adhering to the principles of the Free Church of Scotland.” This was surely a very hard and fast line to lay down for a colonial church in early days, and not complimentary to a large number of the members of St. Andrew’s mixed Presbyterian congregation itself. Apart from its undesirability necessity prevented its being carried out. Mr. Panton and family sailed in the ship “*Oliver Cromwell*” on October 25th, 1850, a number of his congregation going aboard on the eve of his departure, and presenting him with a purse of sovereigns. Over such contention, how the heart of the Head of the Church grieves.

“Fathers alone a father’s heart can know,
What secret tides of sweet enjoyment flow
When brothers love. But if their hate succeeds,
They wage the war, but ’tis the father bleeds.”

It seemed not improbable now that the congregation that had been gathered together with such trouble would again go to pieces. For a couple of years, contrary to the injunctions of Mr. Panton, it availed itself of the services of the Rev. Mr. Inglis, once more in Auckland, of the preaching staff of the Wesleyans, and of the Independent minister, as they could be obtained. Many, however,



drifted away to other communions, where, without being a source of material strength to other denominations, their presence seriously weakened that of their own.

“ 'Tis good to be merry and wise ;
'Tis good to be tender and true ;
'Tis well to be off wi' the auld love
Before one is on wi' the new.”

A fresh appeal to the Free Church for a minister was not in vain. At this juncture there came on the scene one who was destined to play a prominent part in the history of the New Zealand Presbyterian Church, the Rev. David Bruce, now Dr. Bruce of Sydney. Though he severed his connection with this Church many years ago, and went to New South Wales, where he is at present labouring energetically as if given a new lease of life, his work is not forgotten. His name throughout most of the Church's borders is still familiar. In Auckland district it continues to be a household word. He has the distinction of being the brother of Professor A. B. Bruce D.D. of Free Church College, Glasgow, whose literary works are so well known.

Being appointed by the Colonial Committee of the Free Church of Scotland, and ordained to Auckland by the Presbytery of Aberdeen, as Home Presbyteries now ordain missionaries to unoccupied fields, the Rev. David Bruce reached Auckland on the 8th of June, 1853. A trustee of St. Andrew's, who boarded the “ Simla ” in the harbour to welcome him, had a doleful tale to tell. He frankly informed him of the extent to which the congregation had suffered through recent dissensions and lack of a settled minister. He told him that they had incurred a debt of £1600, which in those days was considered an

enormous sum for a Church to owe ; that only the day before the congregational treasurer was dragged into a law court by an irate creditor ; and concluded by saying, " So ye see what sort o' wark ye hae set before ye ! " If he imagined that the new minister would quail before these difficulties, he was greatly disappointed. " Gentlemen," said Mr. Bruce to his astonished deacons, " I am resolved that the debt shall be wiped out in three months' time." The promise was fulfilled to the letter, and the treasurer declared that " he had been connected with many subscription lists, but this was the best of all ! " Everyone promised liberally, and, what was better still, paid what he promised. By earnest and active service and a kind and conciliatory manner the old wounds were gradually healed, many of the lapsed Presbyterians brought back to their own fold, and a prosperous congregation again built up. How true what Emerson says, " The greatest success is confidence, or a perfect understanding between sincere people." Well do we sing,

“ Work, for the night is coming !
Work through the sunny noon ;
Fill brightest hours with labour !
Rest comes sure and soon.”



OFFICE-BEARERS OF ST. JAMES' CHURCH, AUCKLAND.

CHAPTER VI.

BREAKING UP NEW GROUND AT AUCKLAND.

Origin of St. James'—A Roving Independent Gaelic Congregation—Arrivals of Revs. J. Macky, T. Norrie, and R. McKinney—The First Meeting of the Auckland Presbytery—Mr. Bruce's Subsequent Church Extension Operations—A Colleague—Financial Aid from the Home Churches—Premature Settlements.

“ And not by eastern windows only,
 When daylight comes, comes in the light!
 In front the sun climbs slow—how slowly,
 But Westward, look! The land is light!”

THE activity of Mr. Bruce in promoting the cause of Church Extension during almost forty years of his life has left the entire Church under a debt of gratitude. Doubtless there is much truth in what Ian Maclaren says of the organiser in his “Plea for the Spirituality of the Church”:—

“Everybody will be a secretary or something in a year, but the people will be going to the next Church for their daily bread. . . . What we want to-day is not organisers, but preachers.”

Still no Church can exist without organisation. In its early stages especially men with gifts of this kind fill an important place. They are the drill sergeants of the Church's army, and do well to move round from pillar to post. Under Mr. Bruce's fostering care, many a congregation came to be established. The zeal of himself and office-bearers in laying the foundation of St. James', Auckland, where now Rev. R. F. Macnicol is in the

thirtieth year of his efficient ministry, is worthy of all praise. Sabbath Schools were established by them at Freeman's Bay, and Upper and Lower Hobson Street, in the western and somewhat neglected portion of the town. They quickly took root. Accommodation for the children was found first in private houses, then in an unoccupied flour-mill, and afterwards in a suitable building erected for the purpose in Hobson Street at the cost of £450. Here, under the wise and careful superintendence of the Session of St. Andrew's, Sabbath services were frequently held by the Rev. John Thom and others; the people formed into a self-supporting charge; and Rev. Peter Mason finally inducted as the first minister of St. James' congregation on August 5th, 1862.

The same may be said of St. David's. It owes its beginning to Mr. Bruce having purchased a site for a church on the southern side of the town, at the upper end of Symonds Street, and facing Kyber Pass Road. There a Sabbath School building was subsequently erected in 1864, and there on a commanding elevation the most conspicuous of all the city churches now stands, that Auckland's teeming thousands may,

" Like the stained web that whitens in the sun,
Grow pure by being purely shone upon."

A roving independent Gaelic congregation, carrying its own minister with it, was surely a novelty in those days.

The late Rev. Norman McLeod of Waipu has seen many lands, and has had a very chequered career. He and the attached Highlanders who accompanied him in their own ship remind us, in their peregrinations, of the adventures of Ulysses, the hero of Homer's "Odyssey." Mr. McLeod left the Highlands of Scotland while still a young man and after ministering to Gaelic-speaking

countrymen scattered over the United States of America, he found his way to the British Colony of Cape Breton,



REV. NORMAN McLEOD.

and congenial work in a community largely composed of members speaking the Gaelic tongue. Here he laboured successfully for many years. So strong an attachment grew up between him and his people, that, when dissatisfied with their surroundings they resolved to seek a new home, they set out in the quest together. They left Cape Breton in the year 1851, in their own ship, with the object of settling in Australia. Calling at the Cape in Africa, Sir George

Grey endeavoured to induce them to settle there, but in vain. In a few months they continued their voyage, and, reaching Australia, took up their residence there for a couple of years. At the end of that time they again took to their ship, and, committing themselves to the sea, sailed for New Zealand. They finally settled down in the district of Waipu, some seventy miles north of Auckland. Here he laboured amongst his loving and beloved flock of two hundred families till the Sabbath before his death, which took place in 1866, at the age of eighty-six years. Visiting Waipu a few years afterwards, the minister of Otahuhu wrote the *Irish Missionary Herald* as follows :—

“ Though possessed of some peculiarities, the Rev. Norman McLeod was a man of great force of character, and singular energy and zeal, and has left a memory hallowed beyond anything I ever

knew in the recollections of his people. It is very affecting to hear them, often in broken English and with tears in their eyes, telling of noble traits that would remind you sometimes of a prophet of Israel, and sometimes of a Christian apostle."

It is pleasing in a new country like this, which is making its history and where people are not credited with undue attachment to their ministers, to come upon such revered "footprints on the sands of time." The Solomonic proverb finds here a striking exemplification, "The memory of the just is blessed." So do the words of an Eastern poet less renowned:—

"As far and wide the vernal breeze
Sweet odours waft from blooming trees:
So, too, the grateful savour spreads
To distant times of virtuous deeds."

We have now to chronicle the arrivals of Revs. J. Macky, T. Norrie, and R. McKinney. The Church in them received a considerable addition to its ministerial strength. Three ministers in three years was then an unwonted and welcome event. Ireland and Scotland united in sending of their best to the Auckland field.



REV. JOHN MACKY.

The Rev John Macky, a graduate of the Glasgow University, brought with him much wisdom, gentleness, and grace from Fahan, County Derry, Ireland, where in his native land he laboured for some time as minister. He is one of the fathers of the Auckland district whose memory is to-day greatly revered. During his long and faithful ministry of thirty-six years, he endeared himself to all with whom he came in contact,

and was distinguished for his wise counsel in Presbytery and Assembly. None could be found so ably and so wisely as he to preside over the interests of the first united General Assembly of the New Zealand Presbyterian Church. For twenty-seven years his faithful horse "Jack" carried its partially blind rider hither and thither throughout his rough and extensive field of labour, never making a mistake by night or day. When in 1890, through total loss of sight, he was obliged to resign the active duties of the ministry, he had the sympathy of the entire Church; and when in the following year he passed quietly away from earthly scenes to join the ransomed throng before the throne of Christ, his loss to the Church on earth was greatly lamented. It is comforting, however, for those left behind in the struggles of life to be able to say of such men,

"Far from a world of grief and sin,
With God eternally shut in,
They are for ever blest."

The best prayer we can offer up for the New Zealand Presbyterian Church is, "May the Giver of All Good send her many ministers after the spirit of the Rev. John Macky."

When Mr. Macky landed at Auckland from the ship "Cashmere," on Sunday August 20th 1854, with his wife and children, father, mother and sister, he was full of life and vigour. After preaching in St. Andrew's, Auckland, which was the only organized congregation then existing in or around the city, he at once set out to establish a cause at Otahuhu, Tamaki, and Howick, accompanied by the Rev. D. Bruce. This district lay south of Auckland, and had an average breadth of seventeen miles from north-east to south-west, and an average length of six miles from north to south.

It comprised the villages of Otahuhu, Panmure, and Howick, which were originally pensioner settlements, and exceedingly serviceable in supplying labour on agricultural lands and on public works. Only a very small number of these pensioners belonged to the Presbyterian Church. The fertile lands, however, of Otahuhu and Tamaki attracted a large number of adroit Scotchmen, who purchased blocks and settled down upon them. The people of Tamaki, we have seen, proposed in 1850 to build a church and call Rev. John Inglis. Though their wishes were not gratified in regard to the choice of a minister, a building was erected in that year which served for school and church. Here, at Otahuhu and at Howick, religious services were conducted by Mr. Inglis, the Congregational minister of Auckland, and others, until Rev. D. Bruce arrived in 1853 and took the oversight.

Mr. Macky carried with him a grant of £100 from the Irish Presbyterian Church, which was found very serviceable in the day of small things. His first services were held at Baird's Store, Otahuhu Wharf. The Baird family from the beginning, rendered good service to the Presbyterian Church. It was Mr. Thomas Baird who, when population increased, gave the site at Otara on which the church and hall now stand; and Mr. S. C. Baird, who presented the congregation with a site for a manse and an acre of ground for a cemetery.

In few congregations have there been such heated and protracted differences of opinion regarding the choice of a church site and the dimensions of the church building, and in few instances have such differences been attended with more lamentable results. Two parties have existed from the beginning, and on many an occasion have tried their strength. One desired to erect a commodious church in



REV. D. J. STEPLEMAN



REV. J. MACKY

OTAHUHU CHURCH

J. W. HARRISON

the village of Otahuhu. The other less hopeful contended for a modest edifice at a place two miles away. The latter being in the majority, a miserable structure whose dimensions were thirty by twenty feet was erected at Otara, and opened on November 14th, 1855. As might have been expected, the building proved too small for the congregation and three years afterwards another tussle took place over the church site and the church's dimensions, with the result that the space afforded by the little schoolhouse was increased by one half. A few more years showed the folly of doing things by halves. The discomfort of the growing congregation necessitated something being done ; and, after another grand struggle and house-to-house canvass, the majority decided to erect the present church on the old site. That edifice was opened on May 3rd 1863. With a teacher's residence the repeated building alterations, besides not meeting in many instances the requirements of the case, cost the greater part of £2000. This money, however, like all the moneys required by the charge, was raised without extraneous aid. A Sabbath School, Prayer Meeting, and Bible Class have been in existence from its inception. The following account of Mr. Macky's early experiences and work is transcribed from his diary :—

“The afternoon was rather unfavourable, and the roads shockingly bad ; still the attendance was considerable. From this time continued to preach every Sabbath morning at Otahuhu, and fortnightly on the Sabbath afternoons at Tamaki and Howick.

Week-day services occasionally held near Papakura, McLennan's, Slippery Creek, and Wairoa (about seventeen miles distant), from the commencement of my ministry here till the arrival of Mr. Norrie in October, 1855.

6th of May, 1855.—Preached for the first time in the new church or schoolhouse, it being still in a very unfinished state.”

The Rev. Thomas Norrie, who has been designated by Bishop Selwyn as “a typical Colonial minister,” and



REV. T. NORRIE.

who is still labouring assiduously and energetically in the field of his early endeavours, arrived from the Free Church of Scotland as an ordained minister and missionary on October 17th 1855 by the ship “Joseph Fletcher.” Shortly after preaching in the Wesleyan Chapel at Papakura, a call signed by almost every settler in the district was presented to him by the Rev. D. Bruce; and Papakura, Drury, and Wairoa were assigned to him as his future sphere of labour. It was that wide and extensive district out of which have since been formed the seven charges of

Waiuku, Pukekohe, Ngaruawahia, Cambridge, Hamilton, Waikato West, and Te Aroha—a county rather than a parish. Mr. Norrie is the premier pioneer builder of the Presbyterian Church of New Zealand. No other minister has put up so many ecclesiastical edifices. He has been instrumental in erecting no fewer than nineteen churches. Including the manse at Papakura built in 1888, and a teacher’s residence, he has erected in all twenty-one Church buildings, at a cost of about £5000, raising to his own hand most of the money required outside his own district. This is not a bad record for one individual minister. Of these churches six still remain in connection with his charge, namely:—

PAPAKURA

WAIROA



WAIROA CHURCH



NESS VILL



R. J. NORRIS



PAPAKURA
MANSE



PAPAKURA CHURCH
OPENED 1853.

CHURCH.	TIME OF OPENING.	COST.
		£.
Drury.. ..	June 20th, 1858..	250
Wairoa	December 26th, 1858..	151
Papakura	January 23rd, 1859..	300
Papakura Valley ..	January 4th, 1863..	85
Hunua	November 21st, 1875..	90
Ness Valley	June 16th, 1877..	67

Although so many slices have been taken from his original parish, he still supplies twelve different stations with services, three with a weekly, two with a fortnightly, and seven with a monthly service. This entails the herculean labour of preaching five times on one Sabbath and four on another. Though the places are not very far apart, the physical strain which this work imposes is such as few ministers could stand. A pastor of a Home Church with his two Sabbath services, or, it may be, only one, would lift his hands in holy horror at such ministerial labour being crowded by a creature of flesh and blood into the working hours of the Lord's Day. On Sabbath Day, to the country ministers of New Zealand who begin working "while the dew is sparkling," and continue long after "the last beam fadeth," the exigencies of the country seem to say,

" Give every flying minute
Something to keep in store ;
Work, for the night is coming
When man works no more."

The Rev. R. McKinney, who like Mr. Norrie is still actively engaged ministering to the charge in which

he first began work, had before coming to the Colony been minister of Saltersland, County Derry, Ireland. He has reason to have pleasant memories over his departure for New Zealand. The renowned Dr. Cooke gave the address on the occasion of his designation to the Colonial field in the Magherafelt Presbytery; and leave was taken of him at a public entertainment in Londonderry, attended by many leading clergymen and laymen of the "Maiden City" and district. He arrived in Auckland on October 8th, 1856. He was designed for Mahurangi, a settlement about thirty miles north of Auckland.

Mr. Bruce, the unwearied pioneer of so many outlying districts, had been to Mahurangi two years before, and had begun to hold services in a house owned by Captain Daldy, who on more than one occasion has proved himself to be a good friend of the Presbyterian cause there. He gave a valuable glebe of fourteen acres as a site for a manse and church, ten acres gratuitously and four acres which he allowed the Church to have at one-fourth their value. Here Mr. Bruce had a building erected which was intended to serve for both a church and a manse, and to be ready for Mr. McKinney's reception. He had also a church set on foot at Mahurangi, and a small church built at Matakana on a site granted by Mr. W. Aitken of Auckland.

Mr. McKinney therefore had a good beginning. He was inducted by Mr. Bruce into the charge on the same day as that on which the Mahurangi Church was opened, *i.e.*, December 13th 1856. Mr. McKinney found the manse delightfully situated on a rising ground, the centre of a circle that had for its circumference a mountain range clothed with primitive forest to the very summit. The land, however, he found to be inferior, even



ST. COLUMBA
CHURCH.
SHUDANG.



THE CHURCH
NEW CHURCH
SHUDANG.

on the banks of the Mahurangi and Matakana where most of the settlers resided. It was easy to see that the two hundred Colonists of all denominations living there could never hope to be rich, or to increase in numbers by large additions from the outside world. We take the following from a letter written to the Irish Mission Board :—

“Mr. McKinney at once entered on the pastoral work of his scattered parish, preaching on one Sabbath in the morning in the Mahurangi Church, and in the evening in a house belonging to the Government at Mahurangi Heads ; and on the alternate Sabbath, in the morning in Mr. Whytane’s flax-mill, Matakana, and in the evening in a house at Matakana Heads, belonging to Mr. Greenwood.”

Referring to other places where services were held, the writer says :—

“The principal of these places are Pakiri, Mangawai, Kaiwaka, and Little Omaha. In Little Omaha, a monthly service has been held for a length of time in the house of Mr. McKenzie. Services are also sometimes held in the Island of Kawau, in the house of Sir George Grey. . . . His district is so intersected with rivers and inlets of the sea as to make visitation of it extremely difficult. . . . The minister of this place since his settlement in it has been obliged, for the most of the time, to pull himself in his own boat on alternate Sabbaths, often against wind and tide, a distance of about fourteen miles—besides preaching at least twice—a work that is probably without parallel in the history of modern clerical life.”

The first Auckland Presbytery met on October 15th 1856 in St. Andrew’s Church. The ministers present were Revs. D. Bruce, John Macky, T. Norrie, and R. McKinney.

There are now twenty-six settled charges connected with this Presbytery and nine Mission stations.

As usual, we have brought the history down to the first meeting of Presbytery. It is fitting, however, that something should be said here regarding Mr.

Bruce's subsequent Church Extension operations. The zeal manifested by Mr. Bruce in the cause of Church Extension was greatly in advance of his time. It knew no bounds. Even the sea did not seem to him an insuperable barrier in the way of realising the corporate union of two Presbyterian communities having the same doctrine, government, and worship. He was one of those energetic and far-seeing men who conceived the lofty idea of gathering all the scattered fragments of Presbyterianism in both Islands into one grand United Church. He thought that speaking with one voice they should exercise a powerful influence on the State and, covering the whole land from the North Cape to the Bluff with a network of Scriptural agencies worked on the same lines and pulsating with the same life, should win New Zealand for Christ. The advent of both inter-Island and inter-Colonial steamboats in the second decade of the Colony's history seemed to make the project feasible. If negotiations with the Southern Church at this early stage failed, the fault was not his. He at least showed no lack of hope or of perseverance, and turned away from no sacrifice in order to secure the consummation devoutly to be wished. If anything, he erred on the side of enthusiasm. He did not make sufficient allowance for the more slowly moving natures of some of the spirits of Otago in the extreme South. At the preliminary Conference held in Dunedin in 1861 on the subject of "Union" he moved the chief resolutions, brought up the Report of the Committee appointed to formulate a "Basis of Union," and in all the negotiations took a leading and conspicuous part. He was present at the Convocation which met in Auckland the year afterwards to perfect the work of Union, and again brought forward the motions that were

finally adopted. The first General Assembly of 1862 could find no one so suitable to act as the Convener of the first Church Extension Committee of the New Zealand Presbyterian Church.

A colleague for Mr. Bruce was early provided. It was thought by the office-bearers of St. Andrew's, as congregation and city were growing and the claims made on their minister increasing, that an assistant would be exceedingly acceptable. Accordingly a Commission was sent home to Scotland, and the Rev. James Hill, minister of Scone, was selected. Mr. Hill, when a theological student at Edinburgh, was acquainted with the Rev. Mr. Panton, and was naturally much interested in his Colonial labours. At an early period, therefore, Mr. Hill had his thoughts turned to New Zealand. He arrived in 1863, and was inducted on November 3rd as second minister of St. Andrew's. The Rev. Peter Mason having resigned the charge of St. James' on April 6th 1864, Mr. Hill was inducted on July 19th of the same year, and at once set about the work of building the present St. James' Church.

Such was Mr. Bruce's zeal for Church Extension, and such the needs of the Church at that time, that, by direction of the General Assembly, the Presbytery of Auckland temporarily released him from the charge of St. Andrew's, in order that he might visit neglected districts, and appointed Rev. Mr. Thom to take his place in Auckland. The Church Extension Committee reported thus to the General Assembly of 1863 regarding the result of these peregrinations:—

“ In the course of that time he visited the following places:—Takaka or Golden Bay, Motueka and the Waimeas, Picton, the Wairau Valley, the Awatere Valley, Kaikoura and the Amuri, the

Hutt, Wairarapa, from Masterton to Castle Point, and the most of the stations on the overland route from Wellington to Napier. The result of his visit was that there were found at these several places numbers of Presbyterians, averaging from 150 to 250, and forming at the very least an aggregate of from 1300 to 1500 souls, who are receiving no regular spiritual instruction from the Church to which they belong, and in some instances scarcely any religious visitation or superintendence from other denominations worthy of the name. Another result was that by an exposition of the Assembly's Church Extension Scheme, either in personal interview or on occasion of public service held, or by other means, the people in most of the districts visited were instructed more or less in the objects contemplated thereby, and induced to express formally their desire to have for themselves and their families the benefits of a resident ministry. Accordingly calls were made out and very generally subscribed to, and by the Committee have been forwarded to the Assembly's Commissioners at Home, with instructions that ministers be sent with as little delay as possible to the districts from which the calls proceed."

Some of these calls, with blank spaces for names, were sent to Scotland, and some to Ireland, according to the Church at Home from which the majority of the settlers in a given district had come. At the same time was solicited the financial aid of the Home Churches.

"The Free Church of Scotland, the United Presbyterian Church of Scotland, and the Presbyterian Church of Ireland have severally been asked to contribute £100 per annum for some time towards enabling the Church at once to occupy these long-neglected districts."

These Home Churches have given to this appeal a liberal response. From that day to the present they have been assisting this young New Zealand Church in money and in men. The Free Church has not contributed so systematically and handsomely in money year by year as the National Church of Scotland and the Irish Presbyterian Church, with their £100 per year each, but the noble band

of ministers she has from time to time fitted out, and with passages paid sent across the sea to occupy the Colonial field cannot be measured in pounds, shillings, and pence. What would the New Zealand Church be without her Free Church ministers?

Of the seventeen ministers who came to New Zealand in 1871-72, the vast majority belonged to "the great missionary Church of Scotland," the Free Church. During that "red letter year" in the history of the Church, the number of ministers in the Auckland Presbytery was doubled. Twelve, at least, of the new comers were the result of a visit paid by Rev. D. Bruce to the Old Country. Previously he had appealed successfully by letter; now he made intercession in person, with magnificent results. It must be noted, however, that most of these ministers were required to occupy places vacated by ministers who had preceded them and taken their departure for other fields. The truth is that not a few of the charges formed in those early days, and provided with separate ministers, proved to be premature settlements.

Goethe says:—"Happy the man who early learns the difference between his wishes and his powers." Such a man will not dissipate his energy by aiming at the impossible; and it does seem too much to expect that all our ministers and Church members will realise that, as Froude puts it, "In common things the law of sacrifice takes the form of positive duty." The pastor of a small, struggling country charge cannot always be depended upon to rise to the conception of Renan, "So soon as sacrifice becomes a duty and a necessity to man, I see no limit to the horizon which opens before him," and to perceive that no one ever escapes from the struggles of life without a stain.

A minister is set down in a sparsely-peopled district. He is obliged to preach at least three times a day in places wide apart. This is only a small part of his duty. So far from imitating the example of some luxurious city parsons at Home who preach a couple of "cultured" sermons in the same place each Lord's Day, and resign their congregations every Sabbath evening for a week, the country minister spends the greater part of his time in the saddle, going from district to district and visiting from house to house. He is in most places kindly received, but he experiences a great lack of liberality, enthusiasm, co-operation, unity, and all that goes to make up real Church life. He must himself be preacher, pastor, teacher, lecturer, organiser, financier, and much more, all rolled in one. "Dark Care" sits behind the ecclesiastical horseman. To meet current expenses is a constant worry. Then churches must be erected and a manse built, and funds slender enough at other times are totally unable to meet the strain placed upon them. To "raise the wind" he must resort to all sorts of expedients, from tea meetings to Church bazaars, until he is ready to exclaim, in language of the great dramatist much admired by the late Mr. Gladstone in the midst of the multifarious State duties thrust upon him,

"O, 'tis a burden, Cromwell—'tis a burden
Too heavy for a man with hopes of heaven."

To add poignancy to his anguish of soul, the Church, from which he expected better things, instead of generously and sympathetically coming to his help, leaves him severely alone to struggle on unaided in his lonely isolation. It is hardly to be wondered at if, under these circumstances, a minister, in days when there was a hurrying to and fro on the face of the earth and every newspaper contained long lists of unclaimed letters, should

come to the conclusion that he was spending his energy preaching to a handful, when he might be edifying thousands. Is it a cause for wonder that he should learn by experience that men are like sheep, of which a flock is more easily driven than a single one; and that congregations are like bee-hives, one large united congregation being worked at less expense of brain, muscle, and money, and producing better results than two or three struggling independent ones? One does not know whether most to blame ministers for deserting their posts, ecclesiastical pioneers for erecting premature charges, or the Church at large for not rising to the occasion, and with a large heart and generous hand fostering into strength these struggling congregations; or most to admire the men who have battled on without much sympathy in the midst of all their difficult surroundings.

Ordinances in all settlements ought, by some method, to be supplied. Deprived of the blessings of a preached Gospel, the dwellers in "bush settlements" and districts remote from towns do not become unattached saints. They live and move, we know, in such an atmosphere of sense, and have become so habituated to the sight and touch of material things, that too often "the Unseen" fades before their minds into a dream; and the day on which Sunday falls, if known, is scarcely more sacred than any other day of the week. Suitable agents, lay or otherwise, ought to be supplied, and the whole Church realise the prayer of Christ, "That they all may be one, as Thou, Father, art in Me and I in Thee: that the world may know that Thou hast sent Me." This was not unlike the dream of Tennyson:—

"One God, one law, one element,
And one far-off event
To which the whole Creation moves."

CHAPTER VII.

THE LIFTING OF THE CLOUDS AT NELSON.

A Visit from Rev. John Macfarlane, Wellington—An Exhortation from Scotland—Dependence Solely on the Teaching Elder an Evil—The Disruption Delays—The Wairau Massacre—Appointment of Rev. T. D. Nicholson—Laying the Foundation Stone of Nelson Church—A New Zealand Creed—Education in Nelson—April Blasts—Testimonial to Mr. Nicholson—Rev. P. Calder Arrives—The Ralph Turner Donation—Mr. Nicholson in Wairau Valley—The Nelson Trust Fund—The Mission of Rev. D. Bruce—Rev. A. Russell—First Meeting of the Nelson Presbytery.

THE settlement of Nelson by the New Zealand Company followed closely upon the settlements of Wellington and Wanganui. A preliminary expedition, consisting of Captain Wakefield, Resident Agent of the Company, surveyors, surveyors' assistants, and ordinary labourers, arrived at Nelson in the ships "Whitby" and "Will Watch" from Gravesend, in November 1841, and at once hoisted the British flag on a hill overlooking the harbour. They were followed by the "Fifeshire," which with the first immigrants on board came to anchor in the snug little bay on February 1st 1842, and she by other boats bearing their living freight. All the newly-arrived Colonists, when they had looked around them and got over the inconveniences accompanying the initiatory stages of settlement in a strange land, were delighted with their new home. In contrast to Wellington, they found good agricultural land sufficient for all present needs close to



the site of their new town. The harbour, they boasted, was in some respects superior to that on the other side of Cook's Strait, in spite of the fact that vessels desirous of entering had sometimes to wait six hours for the rising tide. Many likened it to the Piræus, the offspring of the fertile brains of Themistocles and Pericles, and the outlet for the commerce of historic Greece ; others to the harbour of Trieste, the famous Austro-Hungarian seaport of the Adriatic, and were disposed to give it the palm over both. They went into raptures over the climate, and quoted statistics to show that while the rate of mortality in most European countries was 1 in 44, in Nelson they had found it to be only 1 in 239. The settler afterwards rich in flocks and herds, who threw the last sixpence he had in his pocket overboard, that he might land and begin a Colonial life penniless, was a specimen of the self-reliant spirit and buoyant hopefulness possessed by the Nelson settlers of early days. They little realised then the sad calamity that was to befall the Settlement in 1843, the year of the Wairau Massacre to which we shall immediately refer.

The Government brig "Victoria" arrived in Nelson on Tuesday May 3rd 1842, and brought with it the Rev. John Macfarlane, the Presbyterian minister of Wellington. He crossed the Straits to sympathise with the Presbyterians of Nelson, who were as sheep without a shepherd, and to render them whatever help was in his power. In the *Nelson Examiner* of the following Saturday appeared an advertisement intimating that he would hold services on the coming Sabbath at the Emigration Dépôt, both in the forenoon and afternoon, and that persons wishing to be married, and parents desirous of having their children baptised, were to apply to him at the dépôt before the

morning service. The Presbyterians of Nelson took advantage of these novel and welcome services, and at the same time expressed a strong desire for a resident clergyman and a permanent place of worship. An advertisement to that effect appeared for a month in the local paper, in hopes that it might in the Colony or at Home meet the eye of someone who should be able to help them in the realization of their wish. A memorial, too, asking the General Assembly in Scotland to supply the need, was prepared and put into the hands of Mr. Macfarlane for transmission to its destination. It stated, "The population of Nelson amounts to about 1700 souls, of which fully three hundred may be Scots; and the number is daily increasing." Memorialists asserted that they were not able to procure for their infants the sacred ordinance of baptism, "whilst the impossibility of having the rite of marriage duly performed by an ordained clergyman, has led, and must still lead, to irregularities to be deplored as at variance with sound morality and the best interests of the Colonists." They concluded by hoping that someone of the licentiates at Home might come to their assistance, and that "the Church itself will not be wanting in liberality," they in Nelson doing all that they could to "promote his comfort and usefulness."

A year afterwards, or in April 1843, a reply was received from Dr. Welsh by Mr. Macfarlane, in which the Convener of the Colonial Committee says:—

"It has been the anxious wish of the Committee, for a considerable time past, to send out to you a fellow-labourer who might cheer your heart by his presence, and strengthen your hands by his counsel and co-operation. They regret that the state of the funds puts it altogether out of their power . . . that the time may soon come when they may be able to send out a minister."

The letter concluded with the following advice:—

“In the meantime we would recommend that some arrangement should be made for religious meetings on Sabbaths, under the conduct of men of godliness and influence, who might be selected with your advice and assistance.”

The exhortation of the Convener was much needed. One proof of this was that it was not taken. Previous to 1848, there is no record of meetings held or of religious work carried on in Nelson in connection with the Presbyterian Church, although a Roman Catholic priest was labouring there as early as 1844; and an Anglican minister, and Wesleyan lay preachers were at work; and Temperance, Friendly, and School Societies had an existence from almost the very beginning. This is a question that bears closely on the well-being of the Presbyterian Church, especially in these Colonies. In early history it meets us again and again. The cry in very many cases is—“The Wesleyans and others have preceded us!” Why should this be so? We do not believe in the Romish doctrine, that the clergy constitute the Church; and yet we have practically come in many instances to adopt that position in placing dependence solely on the teaching presbyter.

The high development of the teaching elder in the Church is at the same time its weakness and its strength. It was never intended, when at first from among the general elders some particularly “apt to teach” were set apart chiefly to “labour in word and doctrine,” to prevent or even discourage the others from exercising whatever gifts of teaching they possessed. They might still not only assemble in Church Courts, and with the teaching elder discharge the duties proper thereto, and officiate in the sick room, Sabbath School, and Prayer Meeting; but it

was their privilege and their duty, if urgent necessity required and some degree of fitness were possessed, to mount the *rostrum* and lead the services of the sanctuary on the Lord's Day. The disparity, however, which through the advance of ministerial education and training has gradually grown up in the Colony between the teaching presbyter and his fellows, has made the latter slow to teach, and the congregation slow to hear. The consequence is that, where the minister is removed by death or otherwise and no outside help is at hand, the congregation ceases to assemble, and becomes totally disorganized.

The remedy seems to be as follows:—(1) Let ministers be careful to teach that the differences which at present exist between various classes of elders are differences of gifts rather than of office, and encourage and expect from this quarter much assistance in the work of their congregations. (2) Let the differences be minimised as far as possible, by the appointment to the eldership in every congregation of men of superior gifts and graces, the aim being to level up, not to level down. (3) Let the Church fill up the gap by calling into being, from the eldership if possible, an intermediate class of Church workers, after the manner of the teachers, helps, and evangelists of Apostolic times, who shall not be eligible for a call to a congregation, but who can always be depended upon to supply ordinances to vacant charges and outlying stations, and generally to promote the pressing and important work of Church Extension in this growing Colony. (4) Let the ordinary members be taught that whether spiritual office-bearers are appointed over them in large numbers, or not at all, the responsibility of the exhortation, "Let him that heareth say come," rests on them; and that in cases of

emergency they ought to be able, like the early Christians, to "exhort one another in psalms and hymns and spiritual songs." This would make the congregation such a bee-hive of workers, that in no case through the dropping out of a labourer would the work cease.

Whatever hope of being able to send out a minister to Nelson there was at the end of 1842, when Dr. Welsh posted his letter at Edinburgh, it vanished into thin air under the withering influence of the Disruption. The people of Scotland were too deeply absorbed in Home affairs to have any ear for the complaints of destitute Presbyterians on the other side of the globe. This state of matters continued for some time. Those members of the National Church, who remained in, found all their energies taxed to provide ministers for their numerous vacant fragmentary charges; and those, who walked out, discovered that the popularity of their cause created the greatest difficulty in supplying with ministers the large and numerous Free Church congregations who looked to them for the supply of ordinances. If there was spiritual destitution at Nelson, there was also spiritual destitution at Home. But what, perhaps, more than anything delayed the appointment of a minister for Nelson was the "Wairau Massacre." This dread event of June 17th 1843, by which twenty Colonists including Captain Wakefield and other representative men lost their lives, had far-reaching consequences. It shocked Europe, checked immigration from Great Britain to New Zealand for years, threw the whole of the New Zealand Company's Settlements into a state of excitement and alarm, and gave rise to a prolonged and acrimonious controversy between the Company and their settlers on the one hand and the Government on the other.

After a strict investigation into all the circumstances on the spot, Governor Fitzroy, lately arrived, decided that the agents of the Company were wrong in persisting with the survey of lands whose disputed title had not been investigated by Mr. Spain, the Government Land Commissioner appointed for the purpose ; and that the Maoris were wrong in slaying unarmed men after they had surrendered. There the matter ended. No punishment



SCENE OF THE WAIRAU MASSACRE.

succeeded. Many thought afterwards that if the Governor had demanded Wairau Valley as compensation for the murdered men, it would have been acceded to without demur, and prevented the Natives supposing that the decision was dictated by cowardice. The Maori War that shortly broke out seemed to lend colour to this idea, and to give point to the indignation meetings held, the strong

resolutions passed, and the protesting deputations formed in Wellington, Nelson, and elsewhere. In process of time, however, Captain Grey came on the scene, and in 1848 brought the war to an end by carrying off to the ship one early morning before daylight the same old Maori chief whose attempted arrest was the occasion of the Wairau massacre. Affairs at Nelson then settled down into their wonted calm, if a state of matters can be called such, in which dissatisfied land claimants blamed the Government for not encouraging and promoting settlement, and disappointed labouring men blamed the New Zealand Company for scarcity of work, lowness of wages, insufficiency of food, and breach of faith. The population had so far increased that in the town and rural districts lying around there were about 3000 persons when the first Presbyterian minister put in an appearance.



REV. T. D. NICHOLSON.

An appeal to the Free Church of Scotland was attended with better results. Its Colonial Committee appointed to Nelson the Rev. Thomas Dickson Nicholson on a three years' engagement at £300 per year. This was complying with the request of the Nelson Presbyterians to be liberal. Mr. Nicholson, having accepted the appointment, preached his farewell sermon at Lowick, England on November 7th 1847. The circumstances under which it was delivered, and the tender leave-taking that followed, was experienced by him to be a trying ordeal. This is evidence of the conscientious way

in which he took up and laid down the duties of the ministerial office. Some of the sermons written at home by him have come down to us. They have many excellencies. The thoughts are clear, the diction incisive, the arguments cogent, the illustrations apt, and the home thrusts pointed and practical, and full of evangelical sentiment, amply justifying the choice of the Home Committee.

Fortunately, we have also a valuable journal written by Nelson's first minister, which he designated "a collection of sea-weed," and which gives an account of his voyage out, his settlement in Nelson, and his experiences there up to the year 1857, when he removed to Blenheim.

His wife and children were passengers on board the historic "John Wickliffe" when that vessel, with the first party of settlers on board bound for the Free Church Colony of Otago, set sail from Gravesend on November 24th 1847. Cicero, Scott, Carlyle, and many more point out the attachment felt by a good man for his native land. Mr. Nicholson's regret in bidding good-bye to the country of his birth is embodied in lines quoted by him :

" They left their native land, and far away
 Across the waters sought a world unknown ;
 Yet well they knew that they in vain might stray
 In search of one more lovely than their own."

During a fierce gale encountered at the beginning of the voyage the "John Wickliffe" found refuge in St. Helen's Bay, Isle of Wight, at the same time as the "Philip Laing" ran for shelter into Galway Bay. Then follow in his well-kept diary many expressions of pity for the victims of recent shipwrecks, commercial distress, epidemics carrying off thousands in Great Britain, a passing Portugese slave-ship, and of gratitude to God

for "His sparing mercy toward unworthy us." Evidence of deep piety crop up again and again. The sea, the sunset, the flying fish, the orbs that rule the day and night, the many passing ships, the ports of call, and islands passed, transferred to his journal in little pen-and-ink sketches, all excite in him thoughts of awe and reverence. Though there were 95 "souls on board, exclusive of crew and surgeon," we have no reference to any one of them or to the usual tittle-tattle of a ship. Being the only minister among the passengers, a prayer meeting was held by him every evening, and divine service conducted each Sabbath Day, when the weather permitted. A school was also "talked into existence," with an attendance of 24 children. Life on board ship was itself a school for young and old. He was ignorant, he confesses, of many of the lessons to be derived from the wonders of the deep, as he expresses it in one of his many apt poetical quotations,

"Till he saw how the innocent creatures played
In the billowy depths, and were not afraid ;
Till he saw how the nautilus spread his sail,
And caught as it flew the favouring gale :
And great and small through the watery realm
Were steered as it were by a veering helm."

Rounding the southernmost end of the Middle Island of New Zealand they arrived, after a prosperous voyage, at the entrance to Port Chalmers on the morning of Wednesday March 22nd 1848, and saw "no boat upon the waters, no smoking chimney, no signs of man" anywhere. On the second Sabbath after landing, *i.e.*, April 9th, Mr. Nicholson preached at the Emigration Barracks, Dunedin, at 11 o'clock, taking for his text one very suitable for the first sermon in a new settlement on foreign shores, "Neither is there salvation in any other,

for there is none other name under heaven given among men whereby we must be saved" (Acts iv., 12). The theme of his afternoon discourse on the same day at the landing-place was not less appropriate for young New Zealand, "Wherewithal shall a young man cleanse his way? By taking heed thereto according to Thy Word" (Psalm cxix., 9). Three weeks after his own arrival he sighted the "Philip Laing," and found how delightful it was to meet with Mr. Burns and his friends in this far-off land, and to give them a hearty welcome to the shores of their future home. "The first child baptised by Mr. Burns in the Colony, and the first birth since the arrival of the Colonists," was the son of Mr. Nicholson, the water used being brought all the way from the Thames, and the name being "John Wickliffe McWhir Daly."

Bidding adieu to Port Chalmers, the Nicholson family arrived at Port Nicholson in the "John Wickliffe" on May 23rd. Here they found Rev. J. M. Inglis supplying Presbyterian services, and stayed three weeks. During that time Mr. Nicholson "preached five sermons and baptised eleven children," and bade an affectionate good-bye to the old ship that had borne him safely across the ocean wide, and which now sailed for Bombay.

Nelson was reached on the morning of Sabbath, the 18th of June 1848. Mr. Nicholson lost no time in getting into harness in his new field of labour. That same evening he "preached in Mr. Campbell's large school-room to a goodly audience of attentive listeners," Mr. Campbell being a Presbyterian who had done much in early days for the cause of education in Nelson.

A more permanent and respectable place of worship, however, was deemed urgently required by the Presbyterians of Nelson, very many of whom were well-to-do Scotchmen.

Out of a population of 3089 in the town and rural districts adjoining, 313 were Presbyterians, mostly of this character. A building scheme was set on foot in July, and soon afterwards it was announced that 30 persons had contributed the sum of £200, and that there was more to follow. D. Sclanders, Esq., gave £20, and Rev. T. D. Nicholson and Messrs. W. Wilkie, D. Moore, and T. Renwick, M.D., £10 each. These were followed hard by Mr. George McRae, who afterwards left £700 for the Foreign Mission and £300 for the Nelson and Blenheim congregations.

February 22nd 1849 was, so far as the Presbyterians were concerned, a red-letter day in Nelson. On that day was to be laid the foundation-stone of a new Presbyterian Church, the only stone that was to go into the building, the design being to erect a structure of wood on a brick foundation to seat 350 persons. A large concourse of people assembled. Amongst those present were the ministers of all the leading Churches, *i.e.*, Anglican, Methodist, and German Lutheran, with many of their hearers. The speech delivered by Mr Nicholson on the occasion has been preserved. It was couched in conciliatory terms, and yet it showed that the speaker was possessed of a large amount of backbone, and was not afraid to "use great plainness of speech." After referring to the brotherhood of Christ, and the revival of the primitive spirit of Apostolic times, he went on to say:—



MR. G. McRAE.

"Surely Presbyterians might be allowed to have a preference for the communion to which they belonged. They need not be ashamed

of Presbyterianism. Contrast the state of England in vital religion in Puritan times and after the restoration of Charles II., and the ejection of the 2000 Nonconformists; contrast the present state of Presbyterian Ulster with any other province of Ireland; contrast the state of Scotland with any other country in Europe; and every friend of Biblical instruction, of Sabbath observance, and of true religion, ought to rejoice in the prospect of extending Presbyterianism. . . . I appeal to Scotchmen to uphold the credit of their country in New Zealand. Presbyterian Scotland had shown that living faith and high principle are yet to be found on the earth as in former times, when her blood was shed like water, when from many a bloody scaffold and from many a gallows tree she witnessed a noble testimony for the truth confirmed and sealed by the blood of her truest sons and daughters."

The concluding sentiment, as the sequel shows, was scarcely realised :—

"May glory to God in the highest, and on earth peace and goodwill to men be preached here; and may truth, peace, and charity take up their abode within its walls. For my brethren and companions' sake I will now say *peace be within thee.*"

The bottle deposited underneath the stone contained, among other things, a copy of the *New Zealand Evangelist*, February 1849; of the *Nelson Examiner*, January 27th 1849; with statistics of settlement; and of "The Desolation of Jerusalem," by Rev. T. D. Nicholson; and the following now historic documents, the titles being ours :—

OFFICE-BEARERS.

"Elders to be elected next month.
Trustees :—Messrs. D. Sclanders, T. Renwick (M.D.), W. Rogerson, W. Wilkie, W. Gardner, Rev. T. D.



DR. RENWICK.

Nicholson, J. Mackay, G. McRae, R. D. M. Isaac, and A. Rankin."

MINISTERS OF NEW ZEALAND, 1849.

"The Presbyterian ministers of New Zealand:—Rev. T. D. Nicholson, Nelson; Rev. T. Burns, Dunedin, Otago; Rev. Geo. Panton, Auckland; sent out by the Free Church of Scotland. Rev. John Inglis, Wellington; Rev. James Duncan, Manawatu; sent out by the Reformed Church of Scotland.

A N.Z. CREED.

"The standards of the Church are the Confession of Faith and the Catechism prepared by the Westminster divines; and this Church adheres to the Free Church of Scotland in her primitive mode of worship, to the testimony of the martyrs who have laid down their lives in defence of her fundamental principles and for the preservation of her ancient and her noble constitution. And may God grant that no apostasy shall ever arise in this Church from any one doctrine which bears either upon the cross or crown of the Divine Redeemer."

A CHANGE OF PLANS.

"This building would have been of brick instead of wood if it had not been for the earthquakes of October, 1848."

The church was to be known as "Trinity Presbyterian Church, Nelson." In this was shown much wisdom on the part of Mr. Nicholson and his officebearers, for which the Presbyterians of Nelson to-day ought to be thankful. What a pity that in many parts of New Zealand and the Home country the practice, discontinued at the Reformation, should be revived of naming churches after the saints. In these days of ritualism and Romeward movement on the part of many, we cannot afford to toy with strange fire from off the Romish altar. We know, of course, that those amongst us who name their churches after some particular saint do not wish to suggest that it is under the guardianship of such. But we live in strange times, and for all we know stranger times may be in store for us, and we ought to be ever on our guard against

the enemy having any occasion to speak reproachfully. Few Churches are so intimately acquainted with the inner workings of Romanism as the Irish Presbyterian Church, and what is her invariable practice? In all her borders you will not find, perhaps, more than one church with the name of a saint stuck before it.

The new church was opened on December 23rd 1849, when the edifice was more than comfortably filled, 360 persons being crushed into space provided for 350, and when £23 of a collection was taken up. Mr. Nicholson preached in the morning and afternoon, and Rev. Mr. Ironside, the Wesleyan minister, in the evening. With the Wesleyan minister he seems to have been on terms of intimate friendship, often officiating in his church as he now did in the Presbyterian.

Here Mr. Nicholson, who began his ministry in Nelson under favourable auspices, usually preached twice every Sabbath, but often only once, giving the second and sometimes a third service to such places as Stoke, Wakapuaka, Richmond, Springrove, or Waimea West. These places he not unfrequently reached on horseback, but thought nothing of walking out on foot a distance of 12 miles to hold a service, to administer baptism, or to pay a sick visit. Long tramps became part of the routine of his duties, and had to be taken with as good a grace as possible.

How did matters stand in regard to education? Mr. Nicholson had not been long in Nelson when the Colonial Secretary sent him a circular from Wellington, inquiring what schools were under his direction. He replies, "I have no love for sectarian schools strictly speaking, and think the wants of the Nelson community with regard to the ordinary branches of a common

education seem to be fully met, but should yet gladly seek the institution of a school or academy where we might have taught the higher branches of a classical and commercial education." This laudable desire to see the district put into possession of the advantages of a good education is for a Presbyterian minister a characteristic one. The Presbyterian Church has always laid great stress on education, and when, as here, it is conducted on right lines, cannot lay too much. Mr. M. Campbell, a Presbyterian, organised the first school in Nelson, and had the Bible read every day and a Sabbath School conducted each Lord's Day. After that school merged in the "Nelson School Society," he continued to be principal spoke in the educational wheel. The well-equipped schools of this society had spread all over the district when Mr. Nicholson came. It is greatly to the credit of these early pioneers of education in Nelson, and shows how far we have departed from the good old practices of early times, that in all these schools the Bible was read daily, and in many cases Sunday Schools held in connection therewith.

Mr. Nicholson had written in his diary,

"What is this passing scene?
A peevish April day!
A little sun, a little rain,
And then night sweeps along the plain,
And all things fade away."

Cold April winds began now to blow upon him. There were divided interests in his congregation, and lack of the complete harmony he longed to see. A worse trial was experienced at home. On July 30th 1856 he lost a prop in the death of his beloved wife, whose "counsel, love, and fellowship" he had enjoyed for 14 years. He must have keenly felt the loss sustained by himself and family when he wrote,

What is home without a mother?
What are all the joys we meet?
When her loving voice no longer
Greets the coming of our feet.

Mr. Nicholson now determined to resign his charge at Nelson, but offered to wait until he saw his successor appointed.

There is evidence to show that he had some attached friends in Nelson. A public breakfast on August 4th 1857 was given to him on the occasion of his leaving for Blenheim. After refreshments were partaken of, D. Sclanders, Esq., who occupied the chair, stated the object of the meeting. He thought they would all agree with him in saying that during the nine years Mr. Nicholson had been in Nelson his zeal, learning, and general attainments had commanded the respect of all denominations, and maintained the standing of the Presbyterian Church. The community, though small, was composed of nearly all the sects known in Scotland, and he (the chairman) was of opinion that this was "one of the reasons why Mr. Nicholson had not met with that entirely general support which the number of Presbyterians in the settlement would warrant us to expect." It was a great trial, he thought, for a man of education to come out to a small place like Nelson; but in the midst of all his difficulties Mr. Nicholson had rendered service to the Presbyterian cause, for which they were exceedingly grateful. Mr. Sclanders then presented Mr. Nicholson with a well-filled purse of sovereigns.

Mr. Nicholson, in reply, thanked them for the undeserved gift, and wished them all prosperity as a congregation. He conceived it to be past conjecture that the golden age of Nelson had arrived, and exhorted

them all to give a helping hand to lay well the foundations of the Colony and transmit to rising generations the precious trust of their glorious privileges, both sacred and civil.

The choice of the Free Church Colonial Committee fell upon the minister of Belhelvie, Scotland, the Rev. P. Calder. Dr. Bonar, the Convener, urged the need and the growing importance of Nelson as reasons for his translation. The congregation sent representatives to the Presbytery of Aberdeen to oppose. Mr. Calder himself settled the matter by saying that it had been a long-cherished wish of his to go to the Colonial fields. He was released in January 1857, and arrived in New Zealand in October 6th of the same year. He was accompanied by his father, mother, and sister. Miss Calder still resides at Nelson, and occupies the old manse as tenant. He at once entered with vigour on the work of the congregation. The ministry of Mr. Calder, extending as it did over a period of 34 years, reaches too near our own time to call for much comment. We may say, however, that he had the reputation of being a scholarly man, and when he lectured in the days of his prime had no difficulty in securing a large and appreciative audience. When the General Assembly met in Nelson in 1867 it paid him the honour of calling him to the Moderatorial chair.

A few words are necessary to explain the nature of the Ralph Turner donation.

In 1863 Mr. Calder reported to the Maori Mission Committee that a friend of his, Ralph Turner Esq. of Genia, Nelson, had given £100 for a mission to the Maoris of the district, and would give an additional hundred as soon as the Church entered on the work. Coming at the

time of a disturbance amongst the Natives and from a district bordering on the scene of the Wairau massacre, the Convener looked upon the gift as an encouragement from God for the Church to go forward in prosecuting with all diligence this important mission work. For some time the money was banked, and additions being made to it reached the sum of £454 before it was handed over to the Church Property Board for Maori mission work. What a blessing to a most deserving mission if many other friends in like manner heard the Master say, "Wherefore if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head."

Mr. Nicholson, after leaving Nelson went to the Wairau Valley. When minister of Nelson he had paid several visits to the Wairau, and was attracted towards it as a district that was fertile and beautiful and of growing importance. In 1857 he came permanently to reside in it, and took up eventually his residence at Renwicktown. The Wairau Valley was then in almost its native state. The population was small and scattered. Blenheim had little more than a name. That name had a peculiar origin. The place, it is said, was originally called Beavertown, because the surveyors, in flood time, had, like the animal of that name, to take to logs and stumps of trees. When after separation from Nelson the province was named Marlborough its principal town was named Blenheim, after the Duke of Marlborough's famous battle. It had then only a few houses. In one of these, a store of the late Mr. Jas. Sinclair, Mr. Nicholson often held services. He also frequently officiated at a store of Mr. J. M. Hutcheson's at Grovetown, where a number of men found employment as sawyers in a large bush, the labourers

coming often to worship in blue shirts and moleskin trousers, the usual working attire of that time. Then Mr. Nicholson roamed at his sweet will over the Awatere district, distant 25 miles, where large sheep stations existed. In the opposite direction he made his way to Picton, and a very dismal way it was. It was a narrow boggy track, which for many miles followed the



MR. NICHOLSON'S MANSE AT RENWICKTON.

indentations of the hills round the Big Swamp which is still in existence. This weary road Mr. Nicholson often tramped on foot in all weathers. Possibly these long and fatiguing journeys had not a little to do with his final break-down.

A church had been built for him at Renwick, which was the first church of any denomination erected in the

Province of Marlborough, the congregation there getting as usual some assistance from the Nelson Trust Fund.

Part of the original scheme of settlement by the New Zealand Company was that out of the funds received from the sale of lands, £50,000 should be set apart for a college, for steam navigation, and for religious purposes ; but, as



MR. NICHOLSON'S CHURCH AT RENWICKTON.

is well known, the Company was not able to meet its engagements. The Church suffered with other interests. The Anglican communion fared best. It received at an early stage £5000, on the understanding that the same amount was to be raised by it and invested in the settlement. According to the *Nelson Examiner*, however, that

Church in 1847 had only raised £1500, and it called upon the Church to refund the difference. It was intended to give the Churches £15,000 in all, and when the affairs of the Company were wound up and local trustees appointed by Act of Parliament in England various sums were given to religious bodies for the support of ministers and the building of churches. After the Home Church discontinued its grant Mr. Nicholson received for a number of years the sum of £150 per annum out of this fund. In Blenheim we find him complaining that the trustees had promised him £150 for the building of a church there, and then handed over £300 for that district to the Bishop of Nelson to be dealt out by him as he thought fit, and that the Bishop had condescended to devote £100 towards the erection of the Blenheim Presbyterian Church. In support of his claim Mr. Nicholson stated then that he was only receiving £100 per annum from his people in the Wairau Valley, and that the congregation had already expended the sum of £120 on the new church.

In Mr. Nicholson centre more than one historic interest. Of ministers who came out expressly in the interests of the settlers, he was the first Presbyterian minister to preach at Dunedin, the first in the Wairau, the second at Wellington, and the very earliest settled Presbyterian minister in Nelson and its neighbourhood. His labours and strivings, however, were now to end. He died on July 16th 1864, and was buried at Picton. In describing his latter end, we cannot do better than draw upon another quotation of his,

“ In such a season of calm weather,
Though seaward far we be,
Our souls have sight of that immortal sea,
Which brought us hither :
Can in a moment travel thither,
And see the children sport upon the shore,
And hear the mighty waters—rolling evermore.”

According to a recommendation of the General Assembly, the Presbytery of Auckland at the end of



REV. D. BRUCE.

1862 temporarily released Rev. David Bruce from his charge at Auckland, in order that he might visit certain places named by the supreme court as urgently requiring the Church's spiritual superintendence. Mr. Bruce entered on this mission in the beginning of the following year, and spent two months, visiting among other regions Takaka, Golden Bay, Motueka, Waimea, Picton, and the Wairau and Awatere Valleys, places scattered over what came afterwards to be known as the Provinces of Nelson

and Marlborough. He carried with him a form of call ready for signature. When it was signed by a people desirous of obtaining the services of a minister, it was sent to the Assembly's Commissioners at Home, with instructions that as far as possible they were to procure a minister in that Church to which the majority of the subscribers in each case belonged.

In response to one of these calls, given at the time of Mr. Nicholson's failing health, Rev. A. Russell, of Newburgh, Scotland, came out from the Free Church, and arrived in October 1864, a short time after the decease of Wairau's first minister. Mr. Russell had the pleasure of finding a manse at Blenheim, which had just been finished, waiting for his reception. There was also plenty of work in store for him, more than he could well

overtake. Owing to the discovery of gold in the district, the population had greatly increased, as his predecessor always thought it would. He continued, however, to give such services as he could to Picton, Havelock, the Awatere Valley, and other places round about. Under his direction the people of Picton erected a small church, and promised to raise £100 towards the stipend of a minister.

Mr. Russell's ministerial career was short. It was only of four years' duration, but they were years filled with hard and honest work. A man's life cannot be measured by periods of time. He had attended the General Assembly of 1867, which met in Nelson, and had taken a very active part in its proceedings. Returning home with fresh zeal for his work, he had the pleasure of seeing a church at Blenheim carried to completion, and of opening it on May 24th 1868. This was the first and last time he preached in it. Diphtheria, then prevalent in the district, carried him off as one of its victims. Well may all labourers in the vineyard look upon this event as a call to increased faithfulness and increased submission to the will of Him who has said, "Go ye also into the vineyard, and whatsoever is right I will give."

" Else our lives are incomplete,
Standing on those walls of time,
Broken stairways where the feet
Stumble as they seek to climb."

Two other ministers came out to this district as a result of the blank calls sent Home by the Rev. D. Bruce. One was the Rev. William Hogg, whose trials and endurings we refer to in connection with Northern Canterbury, but whose peregrinations often extended into the Province of Nelson. The other was the Rev. John Campbell of Helensburgh who arrived at Nelson towards the end of 1863, in answer to a call from Riwaka, Motueka,

&c. Regarding his settlement the Church Extension Committee reported to the Assembly in October 1864, as follows :—

“In obedience to the Assembly’s instructions the Convener proceeded to Nelson in the month of March, and aided the Rev. Patrick Calder, minister of the place, in the ordination of Mr. Campbell to the work of the ministry among the people to whom he had been sent, and the Committee are glad to say that the work of God has since that time prospered well in his hand. Steps have been taken to erect a church in the principal district, Riwaka, upon a site liberally granted by one of the members of the church, and in the course of a few weeks the foundation of the fabric will be laid. The efficiency of Mr. Campbell’s labours will doubtless be greatly increased and the organization of the congregation be more complete, so soon as minister and people are privileged to occupy their new church.”

Mr. Campbell remained but a brief period in Riwaka. He was inducted at Lincoln and Prebbleton on February 21st 1866. For nearly two years the charge he vacated was without a minister, the people being kept together by Mr. Calder. At the end of that time the Rev. William Sherriffs was happily settled over them, and among other districts had assigned to him by the Committee the care of Takaka “until further arrangements were made.”

The Presbytery of Nelson was constituted for the first time at Trinity Presbyterian Church, Nelson, on January 13th 1869. The members present were, Rev. Patrick Calder, Nelson ; Rev. William Sherriffs, M.A., Riwaka ; and Mr. W. Gardiner, representative elder from Nelson congregation.

The Presbytery now includes the following charges and ministers :—

NELSON REV. J. H. MACKENZIE.
BLENHEIM	.. REV. W. O. ROBB.
RIWAKA Vacant.
PICTON REV. R. J. ALLSWORTH.
KAIKOURA	.. REV. W. McARA.

NELSON SESSION



CHAPTER VIII.

DAYS OF YORE AT HAWKES BAY AND TARANAKI.

Napier—The First Meeting—Rev. P. Barclay Arrives—A New Church—Taranaki—Troublesome Times—Rev. John Thom—Rev. R. F. Macnicol—Perseverance Amid Difficulties.

THE Hawke's Bay district has an early historic interest. It was among the first places in New Zealand touched by Captain Cook in his famous voyage of 1769. Such names as Cape Kidnappers and Poverty Bay bear modern testimony to his disappointing experiences. He found the Natives, with whom the neighbourhood swarmed, hostile, treacherous, thievish, and intractable, and their country, which at one point, he alleged, "did not afford a single article they wanted except a little firewood," an "unfortunate and inhospitable place." Hawke's Bay then shared in the stigma attached to the East Coast. One can scarcely realise this now-a-days as he thinks of the cultured inhabitants of modern Napier doing honour in the nomenclature of their city to such great literary personages as Shakespeare, Milton, Chaucer, Tennyson, and Browning; or as he stands on Prospect Hill with its magnificent villas, gardens, and trees, and looks out upon a bay that has been compared to that of Naples, and inland upon the picturesque townships, well-cultivated farms, and comfortable homesteads that dot the rich alluvial plain adjoining. This beautiful district, however, with its ideal climate was once given over to some of the fiercest Native tribes in New Zealand. Of these there were at the foundation of the Colony about 12,000 scattered over the Hawke's Bay district. The country round

about was the rendezvous of Te Kooti and the scene of a fearful massacre carried out by him in Poverty Bay as late as 1868. In 1858, when the Presbyterian Church began to take root, the European population was very small, not more than 1180 all told. For the most part, however, they were prosperous and independent. In that year a desire long entertained by them was fulfilled. The district was disjoined from Wellington and formed into a separate province.

The first meeting to establish a Presbyterian cause was held in the Royal Hotel, Napier, on Saturday, June 9th 1858. It was occasioned by a letter received from Rev. D. Bruce of Auckland, stating that he had written home for a minister who should live at Napier and take charge of all the Presbyterians in the district of Ahuriri, or Port Napier. The chair was occupied by A. Alexander, Esq., who came to the district previously to 1852, and was one of its very earliest and most respected settlers. His opening remarks were not characterised by a sanguine tone. He thought that "an apartment for occasional services was needed," and "a residence for a minister," and a horse to carry him hither and thither; but was of opinion that owing to the district being thinly populated and the fact of a comparatively small number taking an interest in the matter, they should need external assistance. The following committee was appointed:—

Messrs. Alexander, Gollan, Gray, D. McLean (afterwards Sir D. McLean), Mun, and Wood, Mr. Mun being treasurer and Mr. Wood secretary.

Some of these gentlemen gave handsome contributions towards meeting the expense that would have to be incurred in starting a new cause in Napier. Mr. D. McLean gave £20, Mr. D. Gollan £15, and Mr. A. Alexander, a member



ST PAULS CHURCH
/ SCHOOL
NAPIER



of the General Assembly, £10. Shortly afterwards it was announced that the Colonial Committee of the Free Church had selected Rev. P. Barclay for Napier and Hawke's Bay, Professor Lumsden, a member of it, testifying that he had been his companion at college, and that he was a "good scholar," an "excellent preacher," an "able man," and a "splendid horseman," a qualification said to have been much needed in his Colonial field of labour.

Presbyterians were not so slow in occupying this field as they were in the case of some others. Their movement anticipated even that of the English Church. Not a few of the settlers were Scotchmen of the well-to-do class. An event of some interest was approaching. A distinguished minister was on his road to Napier, and due preparation must be made for his advent. A five-acre lot was purchased before the end of the year, and a manse set on foot.

The "White Swan" brought Rev. P. Barclay to Napier on June 6th 1859. There being no church as yet, Mr. Barclay held divine service once a day in the schoolroom at Napier, and once at Clive in the afternoon, and arranged these services so that they should not clash with those of Rev. Mr. St. Hill, the Church of England minister. This was a temporary expedient. The population was increasing. In 1860 there were 2800 people in the district, of whom about 260 were Presbyterians. This justified the office-bearers in letting a contract for a church, which was opened on June 16th 1861. A novelty of the proceedings in clearing off the debt on the church was that now much-hackneyed method of raising money, a church bazaar, the articles disposed of being brought out for the purpose from the Old Country. Since then the congregation, having passed through many vicissitudes,

has grown strong and vigorous, and now occupies an influential position in the town of Napier. Carlyle says with much truth, "Conviction, be it ever so excellent, is worthless till it converts itself into conduct." Tried by this standard the convictions of the people of Napier must be pronounced of the right sort.

The Presbyterian cause at Taranaki in days of yore, like the settlement there, had a struggle for existence. It shared in troubles which had an early beginning and were of an aggravated kind. In this respect the settlement at New Plymouth did not differ from the other ventures of the New Zealand Company. Though it was at first organized by a joint stock association, called the New Plymouth Company, after the town of Plymouth in the South of England, it speedily became amalgamated with the New Zealand Company's operations. The latter in 1840 sold the former 10,000 acres of excellent land on the West Coast, which it professed to have purchased from the Natives, many of whom at the time, it is said, were held captives by the Waikato tribes, and did all that it could to advance the new colonising scheme. Help was much needed. Fate seemed to have determined that the English city should not have a counterpart in New Zealand. The country itself had many attractions. Seaward there was an open roadstead, but landward the region appeared to be everything that could be desired. Mt. Egmont, capped with snow, rose in solitary grandeur, and looked down with pride on a rich open fern country, well watered by its numerous streams, and seen from afar formed a striking landmark in a beautiful landscape. The Colonists found the earth there so kind that they had only to tickle it with a hoe, and it laughed with a harvest. Mr. Carrington, the Company's surveyor, was so struck with its charms that he designated



it in 1841 "the garden of this country," and that name, endorsed by Governor Hobson, has adhered to it ever since. It is now known as "the Garden of New Zealand." How true it is that happiness is not inherent in a place. As the great dramatist says,

"The mind is in its own place, and in itself
Can make a heaven of hell, a hell of heaven."



VIEW OF MT. EGMONT.

When the district was originally purchased in 1840 from certain Natives, the business was transacted with great difficulty. Another section of the aborigines refused to give their consent to the sale, and denied the power of the others to sell without their concurrence. Fearing a

breach of the peace the Government stepped in to settle the dispute, but despite its efforts extending over years, the Maori difficulty became more threatening. To pacify the Natives it limited the Colonists to a fraction of the land they claimed to have purchased. This enraged the Colonists. Cooped up in a small block of land around the town of New Plymouth, the migrants took no pains to show their strong displeasure, so that the breach between them and the aborigines was widened instead of lessened. Frequent attempts were made by the Colonists, with the consent of the Government, to enlarge their borders, and every essay was met by increased opposition on the part of the Natives. It was over a block of land at the Waitara that the Taranaki War in 1860 began, when the first fierce fighting between the Europeans and the Natives occurred. The whole district resounded with the clash of arms. British ships of war hovered off the coast; 2000 English soldiers garrisoned the Province, marching and counter-marching from place to place. New Plymouth itself was in a state of siege. It was fortified and blockaded. The settlers living around had been ordered into it, and leaving their houses to be burnt, their crops to be wasted, and their flocks and herds to be driven off by the Natives, were huddled together like sheep in a narrow pen. Disease broke out, and carried off numerous victims. Many persons, rather than endure the prolonged agony, removed to other parts of the Colony or returned Home, having lost their all. It was near New Plymouth, too, in 1864, that the Hau-Haus, seized with a dangerous fanaticism, made their first onslaught on the Christians. Previous to this a common Christianity formed a bond of union more or less strong between the two races. Now, however, with Hau-Hauism, and its ally, the King movement, rampant, the motto was "No quarter for the aliens."

The coming, therefore, of Rev. John Thom from Wanganui to reside in New Plymouth and hold services in various districts of Taranaki, towards the end of the fifties, was destined to fall on troublesome times. He could not be expected to accomplish much. There was no settled charge. He was scarcely adapted for ministering to one. He seems to have been unable to secure any hearty co-operation on the part of the unsettled settlers. There are some men who are more fitted for itinerating than for regular pastoral work. They are more at home breaking up new ground and casting in the seed than fencing, weeding, and patiently nursing the crop into a fruitful harvest. Mr. Thom was one of these. Coming out under the auspices of the Colonial Committee of the Free Church in 1857, he had been to Turakina and then to the Hutt, and for longer or shorter periods had preached the Gospel in both those places. He itinerated for about three years in Taranaki. He visited and preached in Foxton and Auckland, and finally did good pioneering work across the sea in New South Wales. He was desirous, however, before he left to see provision made for occupying the Taranaki field. So were certain military settlers who at the time resided in it. Through their representations the Auckland Presbytery sent Home for a minister to the Church of Scotland.

In response Rev. R. F. Macnicol, late assistant in the parish of St. Luke's, Glasgow, arrived with his wife on November 23rd 1865. He had offered himself for Colonial service, and intended going to Canada, but, hearing of the necessities of New Plymouth, crossed two seas instead of one. The Church of Scotland had not given any assistance in men or money to the New Zealand Presbyterian Church up to this time, although she had a

congregation of her own in Wellington. In this case she both sent a suitable labourer and guaranteed for a time one-half of his salary, or £150. A disappointment instead of a charge awaited Mr. Macnicol in New Plymouth. He searched in vain for the St. Andrew's congregation, which he was led to believe eagerly desired a minister. The explanation was that the Maori war which had been raging there was over, though trenches and fortifications still surrounded the city, and settlers feared going far afield to cultivate the ground. The military had taken their departure. The Imperial Government had ordered the withdrawal of five regiments, and left further fighting to be done by the Colonial forces. Along with them went the bone and sinew of many a flourishing congregation. The military settlers, too, had for the most part beaten a hasty retreat. The few Presbyterians that remained had lost heavily in the recent war, and were very much discouraged. It was a gloomy outlook, which required courage to face. The fortitude which rises upon an obstruction, as the river swells the higher whose course is stopped, was now equal to the occasion. With the ocean behind him and duty beckoning him on, Mr. Macnicol felt like saying,

“ Yet I argue not
Against Heaven's hand or will, nor 'bate a jot
Of heart or hope, but still bear up and steer
Right onward.”

Above the heaviest cloud a star is shining. A few of the old settlers rallied round him, attracted by his fervent and indomitable spirit. Better fortune still was coming. The Independents had had a minister, but he was gone, and being satisfied with Mr. Macnicol's services they cast in their lot with the Presbyterian congregation, and materially strengthened a cause to which they have



adhered ever since. Thus encouraged, the Presbyterians put their shoulders to the building of a church so vigorously that in nine months after services began it was opened for worship. It was not large, holding 200 and costing with site £700, but it amply met all the requirements of the case till it was burned down many years afterwards. As the settlers regained confidence they returned to their farms, moving out very gradually farther and farther from the town, and erecting new homes for themselves in place of those that war had swept away. The Presbyterian minister followed them with services, often at the risk of his life from the Maoris, especially the Hau-Haus, who had a great dislike to parsons; and from the rivers, particularly the Waitara where he was once nearly drowned. He was naturally venturesome, but Providence was particularly kind to him during his ministry of three years and three months in Taranaki. So were the people by the will of God. They did everything they could to make his lot happy. That lot had its advantages as well as its disadvantages. The very romance of the surroundings was exhilarating to the city-bred youth, and gave zest to his service for Christ in a new land. All through he felt not only that he was establishing the first congregation in Taranaki, but helping in some measure to lay the foundation of a great Colony at the Antipodes. Having accepted a call to St. James', Auckland, on January 29th 1869, from his larger sphere of usefulness he looks back with pleasure upon his ministerial life at New Plymouth, where he sought on Natives and settlers alike to inculcate the much-needed truth,

“Cowards are cruel, but the brave
Love mercy and delight to save.”

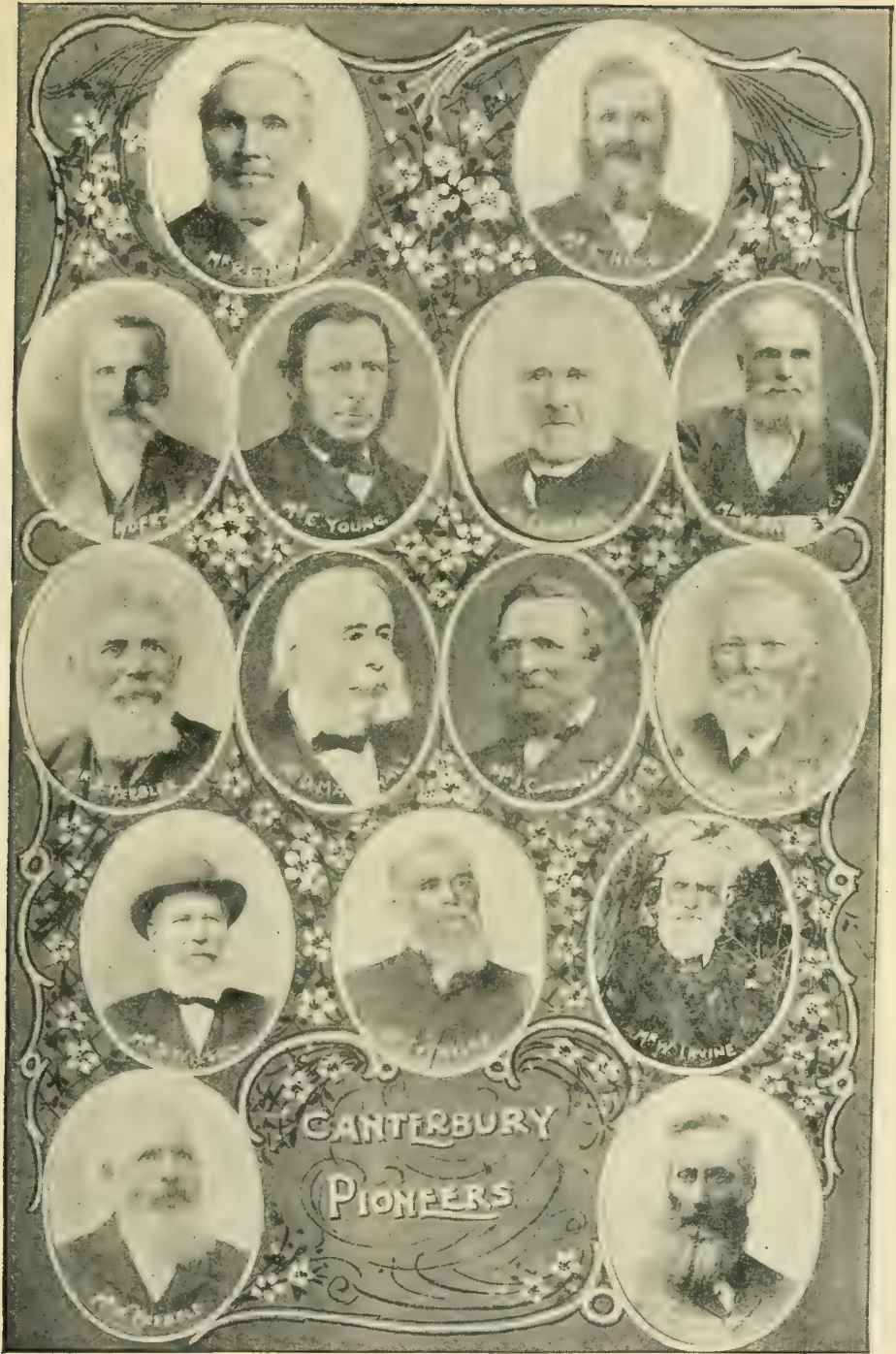
CHAPTER IX.

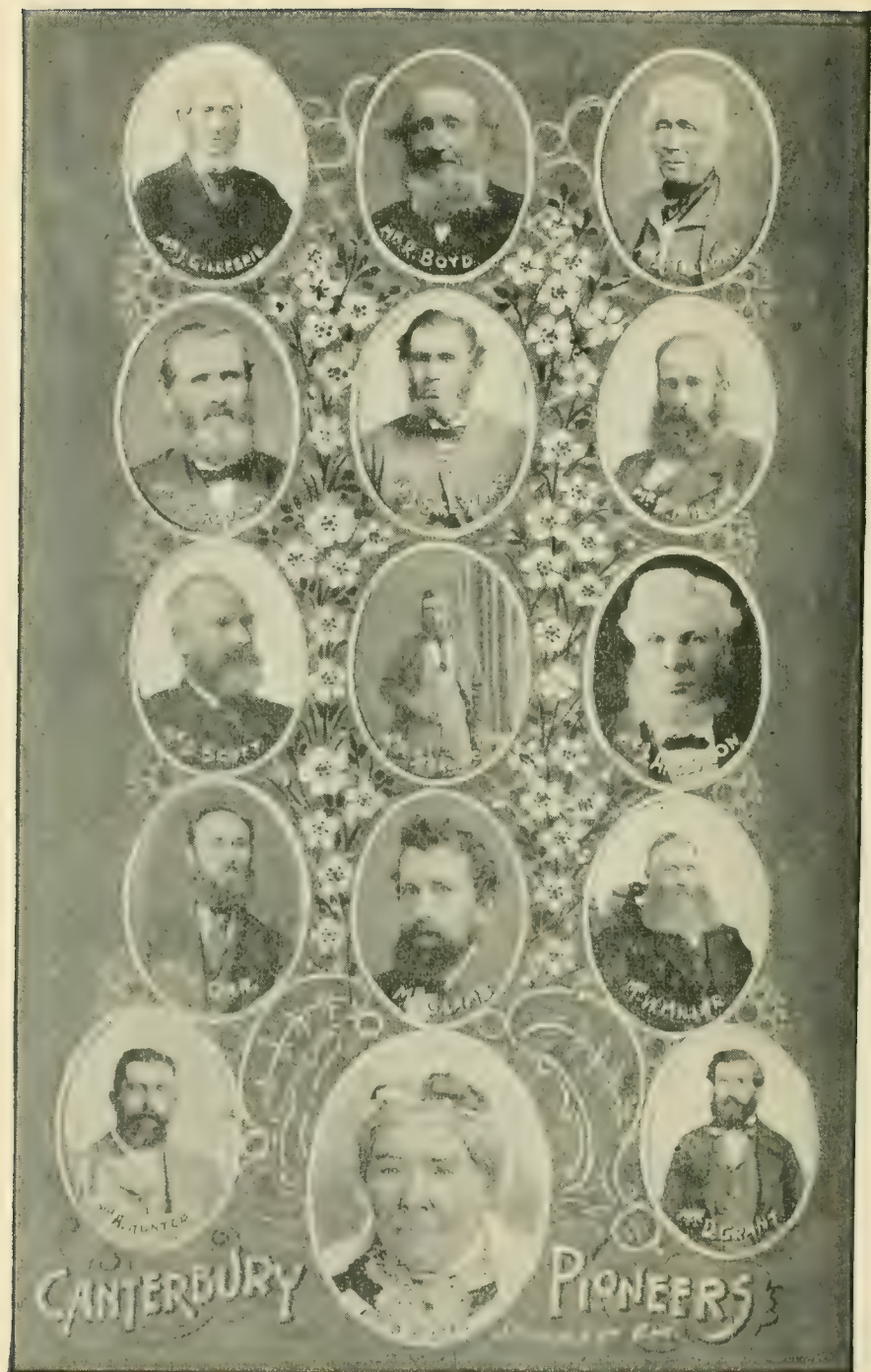
EARLY RAYS AT CHRISTCHURCH.

Families of Early Days—Spiritual Destitution—Rev. John Moir Calls—Under Many Disadvantages—Organization—Established Church or Free—Oh, for a Clever Minister!—Rev. C. Fraser Arrives—A Large Parish—The Addington Cemetery—Education.

THOUGH the Canterbury Plains became the site of an extensive Church of England settlement in the middle of this century, they were first permanently occupied by Scotch Presbyterians from Ayrshire, whose representatives still reside at Riccarton. One has only to consult the map of the South Island, published by Keith Johnstone about 1850, to be convinced of this. There Riccarton has “a habitation and a name,” but when it was prepared Christchurch was not.

Since the beginning of the century a few whalers and runaway sailors had settled in the Native pas along the coast or among the bays of this Island, from time to time, and had taken to themselves Maori wives. They were ministered unto by missionaries of the Anglican, Wesleyan, or Roman Catholic Churches. The Plains themselves, however, remained without inhabitants from the time of Rauparaha’s raid, about the end of the twenties, till the beginning of the forties, when two attempts were made in vain by rival Sydney firms to colonise them. The intended settlers, after a trial, considered them unfit for human habitation, Mr. Heriot, one of the last, declaring that the district was “the most God and man forsaken place on the





face of the earth." All this sounds strange in the ears of its modern successful inhabitants. It shows what human skill and perseverance can do to make an uninviting country habitable. It was three years after this, or in the beginning of 1843, seven and a half years prior to the arrival of the Canterbury Church of England settlers, that the late Messrs. William and John Deans, brothers, came from Wellington to take up their residence at Riccarton, which they named after their native parish in Ayrshire. The name of the river that gracefully flows under hanging willows and traffic bridges, and forms so attractive a feature of Christchurch, also bears testimony to their early occupation. Its native designation when they came and established themselves on its banks was Putare Kamutu. This they altered to Avon, calling it after the Avon in Lanarkshire, which formed one of the boundaries of their grandfather's property, on its way to join the Clyde, and was a stream in which they had fished when boys. The naming of this river, therefore, had no connection, as some suppose, with the English Avon of Stratford, the birthplace of Shakespeare, or with the coming of the "Canterbury Pilgrims." The Deans brothers were not alone. They brought with them from Wellington John Gebbie, wife, and children, and Samuel Manson, wife, and children; in all six adults and six children. Here the men, leaving the women and children at Port Levy for a time, pitched their tent, and erected the first house that was built on the Plains. It was constructed of wood, put together with wooden pegs, and though the winter was cold and the openings numerous, the whole of the little colony managed to find shelter in it, by battening the joints, and by partitioning it off into three apartments with blankets and sheets. This interesting old house stood till 1890, when, being unsafe, it was taken down.

The Riccarton household has been given to hospitality from an early date. Mr. William Deans had the privilege of welcoming the immigrants of "the four ships," and of supplying them with timber to build their dwellings. Two other houses at Riccarton were erected immediately after the first, in 1843-4, Manson being chief carpenter. They are still standing. When the little community was diminished by the withdrawal of the Gebbies and Mansons to the head of Lyttelton Bay, William Todd, with his wife and children, came to occupy their place, and maintain the efficiency of the establishment. Here Sir George Grey and Lady Grey were entertained in 1849, and many humbler guests before and since.

" True friendship's laws are by this rule exprest,
Welcome the coming, speed the parting guest."

Here the Deans brothers leased the first land from the Natives, whom they found most friendly, planted the first oak trees, built the first bridges, and took the first permanent possession of the Plains. About a month after the arrival of the Deans, Mr. Ebenezer Hay and family, and Mr. Sinclair and family settled at Pigeon Bay.

These were all Presbyterians, and for seven and a half years were without ordinances provided by their own Church, being dependent for spiritual ministrations on occasional visits from Bishop Selwyn and the Roman Catholic priest who ministered to the French settlers in the Peninsula. The famine of the severe winter of 1846, when they were all on the point of starvation till relieved from Wellington, was a true symbol of the unappeased hunger of their souls. When the Free Church settlement was first spoken of, these families all hoped that this might be the site chosen for it, but when the scarcity of timber induced the surveyors to decide in favour of Otago, there

was bitter disappointment among the settlers dwelling around Port Levy. No wonder. They were leading an isolated and lonely life at their several homes, and the Otago settlers were their own countrymen, who were bringing with them their own minister and schoolmaster. Even for some years after the Canterbury Pilgrims arrived, there was no minister of the Church of their fathers to baptise their children, bury their dead, or administer to them or the Presbyterians who had arrived with the new comers the other ordinances of religion. Many evils resulted, connected both with the living and the dead. The young Mansons and Gebbies, never seeing a Presbyterian service, grew up to be Protestant Episcopalians, and were lost to the Church of their fathers. A child, in days of no minister, died and was buried unbaptised. When the surveyors came to lay off the ground for a cemetery at Christchurch, they proceeded to exclude the little grave of the infant that had done neither good nor evil, and about whom the thoughts of father and mother were,

“ Early bright, transient, chaste, as morning dew,
She sparkled, was exhaled, and went to heaven.”

We can guess the feelings of relatives and friends. It was only when Mr. William Deans strongly remonstrated that the design was not carried out. Can a man be saved without baptism? was then the question of the hour. This was not marvellous in a settlement that originated in the time of a High Church revival in England, when Dr. Pusey succeeded the Rev. John Henry Newman in the leadership of the Oxford Tractarian or Mediæval movement, and a large number proceeded to New Zealand to found a Church on congenial and independent lines.

The calling in at Lyttelton of the Rev. John Moir on his way to Wellington, in October, 1853, was a welcome

break on their spiritual destitution. With much sympathy he crossed the hills one Saturday evening, and on the following Sabbath officiated and baptised several children who needed no parental arms to bear them up. They were able themselves to walk forward and submit themselves to the sacred rite. After this much-appreciated visit of Mr. Moir, the desire on the part of the Presbyterians for the services of a minister of their own Church, always strong, grew more intense. In founding such a Church they had, of course, to labour under many disadvantages. The force of some of these are felt to this day. Their numbers and resources were not great, while their ecclesiastical neighbours in these respects were very strong. One of the most important features of the Canterbury Association was, that of every £3 obtained by the sale of lands to the settlers, £1 should be reserved for "the establishment and endowment of ecclesiastical and educational institutions in connection with the Church of England." The consequence is that to-day Christchurch is one of the richest dioceses in New Zealand. According to a report submitted to the Synod a few years ago, the annual income from endowments, bishopric and general, was £4735, or a sum larger than the entire stipend paid annually to the twenty ministers who are at present in the Christchurch Presbytery. We have no reason to believe, however, that if possessed by the New Zealand Presbyterian Church it would be used to augment the income of the clergy. The sister Presbyterian Church of Otago and Southland has employed her endowment similarly acquired to build and repair churches and manses, and endow three professorial chairs, to the advantages of which the general public are admitted. This is in keeping with the Catholic spirit that has always characterised the Presbyterian Church. In spite, however, of the overshadowing influence exercised by a sister

communion, the Presbyterian Church of North Canterbury has felt from the beginning that she had a work to do for her Master in this district. And as she braced herself for it, her song has been :

“ And the night shall be filled with music,
And the cares that infest the day
Shall fold their tents like the Arabs,
And as silently steal away.”

At last the longings of the Presbyterians, stimulated by wholesome ecclesiastical rivalry, and guided by the wise counsel of Mr. Moir, took definite shape.

Organization now began.

Four years after the Canterbury Pilgrims landed at Lyttelton, or in January 1854, the first movement was made towards inaugurating in this district a Presbyterian Church. A public meeting of the residents favourable to the project was called, and was largely attended. Mr. W. K. MacDonald of Orari, well known in connection with the Geraldine congregation, presided. The late Mr. John Deans, who was in the neighbourhood so many years before the Canter-



MR. J. DEANS, JUN.

bury settlement took place, was unable to be present, but

wrote offering not only a liberal contribution of £100 for the building of a church, but an annual sum towards the stipend of the minister. This yearly contribution to the maintenance fund has been increased by his son, Mr. John Deans, jun., who is an elder of the congregation at present, and who, with his mother, Mrs. Deans, has been one of the best friends and most liberal supporters of the Church. It was also announced that as the Presbyterians had liberally helped other denominations in the building of their churches, so other denominations were most willing to help the Presbyterians in return.

Encouraged by promises of support from various quarters the meeting passed resolutions affirming the need for Presbyterian ordinances, and appointing a committee to select a site for a church, and prepare a suitable design.

Learning that the Provincial Government was granting free sites for places of worship and education, the committee applied to it, and obtained a grant of three acres close to the junction of Lincoln Road and Hagley Park, on which to erect a church, manse, and school. The application for this site was warmly advocated by the late Mr. W. G. Brittan, Commissioner of Crown Lands, who was kind enough to say that "the Presbyterians were a respectable body of people." Here building operations soon began, all transactions of the embryo congregation being conducted in a most business-like way. The minutes kept by the Secretary, Mr. W. Wilson, are a model of painstaking care, and in matters of detail remind us in their small way of nothing so much as Boswell's Life of Dr. Johnson.

The question as to whether they should apply for a minister to the Free or to the Established Church of Scotland

was quickly disposed of at a public meeting called chiefly for that purpose. The Secretary, Mr. Wilson, very adroitly argued that they were not likely to be troubled with either *patronage* or *endowment* in this Colony, and that from whichever Church they got their minister he would have to be supported on the Free Church principle of voluntarism. For this reason he moved, and carried by an overwhelming majority, that they make application to the Free Church of Scotland.

The letter written to the Colonial Committee of the Free Church on July 27th 1854 sets forth that “the Presbyterian population of the settlement, according to the Government census very recently taken, amounts to 324 individuals, with the certainty of a rapid increase both from Scotland and from Australia,” and offers an “extended field of usefulness,” and that the people “guarantee a stipend of £200 a year.” The ministerial qualifications formulated in this document seem to have puzzled the good Rev. John Bonar, who was then Convener of the Colonial Committee :

“It has been the repeated and strongly expressed desire of almost every Presbyterian in the settlement, that none but a really clever minister should be sent ; one who is not only fluent in speech, and a good extempore preacher, but capable, should it seem desirable, of giving an occasional week-evening lecture on astronomy, geology, natural history, or other secular subject of popular and instructive interest.”

One cannot help seeing in this desire for a clever extempore preacher the spirit of sturdy independence and love of truth for which Presbyterians, and especially Scotch Presbyterians, have ever been distinguished. They think for themselves. They take an intelligent interest in all that is going on in their own Church, and in the world around. More than any other denomination, the Anglicans

with their enormous endowments not excepted, have they advanced in this, as in other Colonies, the cause of primary, secondary, and university education.

Mr. W. P. Reeves, Agent-General of New Zealand, and late Minister of Education in this Colony, ought to have a good knowledge of this country, yet in "The Story of New Zealand," just published by him, he says:—

"The Scotch, in proportion to their numbers, are more prominent than any other race in politics, commerce, finance, sheep farming, and *the work of education*."

This is no small praise in a Colony in which, as he points out in the same connection, "the intellectual average" is higher than at Home. The fact that here and there are to be found ministers of brilliant intellectual gifts, who fail for want of consecrating grace, is no argument against the gifts themselves. There must be something to consecrate. All along the line of our history the cry of our people has been "give us an educated ministry, to whom we can look up, and who will be abreast of the age." It will be an evil day for the Church when, through the exigencies of Church life, or from any other cause, that cry shall be ignored. The motto which Adam Clarke recommended ministers to adopt was: "study yourself to death, and then pray yourself alive again." Wesley must have felt the need of study, for in his "Journal and Letters" he says, "I know that if I myself had to preach one whole year in one place, I should preach both myself and most of my congregation asleep." Emerson puts the matter in a nutshell when he says, "If you would lift me up you must be on higher ground."

About this time Dr. Burns, of Dunedin, wrote announcing the erection of "the Presbytery of the Church

of Otago," and enclosing a copy of the Acts of that Presbytery, for the benefit of the Presbyterians of Canterbury. The Rev. Mr. Moir of Wellington also sent a letter, offering his counsel and his congratulations. The encouragement given by both was much appreciated. It was needed. Of the 924 persons living in 183 houses in Christchurch, and the 548 living in 109 houses in Lyttelton, the vast majority, of course, belonged to the Anglican Church.

In due time a letter was received from the Convener of the Colonial Committee of the Free Church, intimating that, after much searching to find a minister answering the requirements specified, the Committee had selected the Rev. Charles Fraser. This minister, it went on to say, was a young man of superior talents and acquirements, a man of scientific attainments, who had "a good deal of experience in the ministry," could speak and even preach in French, was bringing out with him "the necessary philosophical apparatus" for giving lectures, and that he was deeply sensible that, however important other inquiries were, "nothing compared with the great question, 'What shall we do to be saved?'"

The Convener evidently half suspected that his New Zealand correspondents might be losing sight of "the one thing needful," and thought it advisable to point out to them that the great end of the Christian ministry is to unfold the Gospel of Jesus Christ.

Mr. and Mrs. Fraser arrived at Christchurch early in April 1856, the year in which the Victoria Cross was instituted as a reward for valour displayed in the Crimean War, to do battle for the cross of Christ in New Zealand, taking up their residence for a time with Mrs. Deans.

Their advent is thus referred to in the *Canterbury Standard*, which died some years afterwards :—

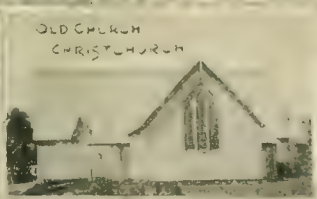


REV C. FRASER.

“The Rev. Charles Fraser, of Marischal College, Aberdeen . . . landed on Sunday morning last from the ship “*Oriental*,” and immediately afterwards preached to a very fine congregation in the Wesleyan Church, Lyttelton, and on Sunday next will preach both morning and evening in the Chapel, Christchurch. We understand that the Wesleyans have generously granted to the Presbyterians the use of each of their chapels in Lyttelton and Christchurch, until such time as their own church, a large and handsome building now in course of erection, shall be sufficiently advanced to be available for public worship.

Mr. Fraser’s first sermon in New Zealand was preached in Lyttelton, from a suitable text : “This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief (1 Tim. i., 15). On every anniversary of his ministry he made it a habit to preach from this same text, and to note whatever special events had happened in the congregational life during the year.

The Presbyterians of Christchurch seemed now to be greatly elated over the realization of their hopes. They had already formed a good opinion of their minister. The ladies had presented him with a pulpit gown and a Bible, and this gift was followed, some years afterwards, by a purse of sovereigns and a silver inkstand. Subscriptions for the edifice that was to be the first Presbyterian Church in Canterbury poured in fast.



The new church, which was to cost £900, was opened in February 1857, when, we are told, the Rev. Charles Fraser M.A. preached an impressive and appropriate sermon from the text, "Holiness becometh Thine house, O Lord for ever." A splendid motto for a church! Alas that so many obstacles should stand in the way of its full realization! At the close of the sermon he read notifications of his ordination by the Presbytery of Aberdeen, together with other documents connected with his appointment to Canterbury. This obviated the necessity for any local ceremony. The Christchurch Presbyterian community was simply treated as a mission charge of the Home Church. A baptism followed, the child receiving the Christian name of Charles Fraser, in accordance with a Scotch custom of showing personal regard for a minister by giving his name to the first child baptised in the new church.

The collection taken up on the occasion was as voluntary and as successful as Dr. Welsh, or Dr. Chalmers himself could have wished. At either side of the entrance porch a plate, covered with a white cloth, was placed for the people to drop in their contributions as they passed. The sum realised was £74 8s 6d. No collection approaching it had ever been made in Christchurch.

That day there was a good muster of the Presbyterians of the district. Out of a population of 6000 all told in this English Church settlement there were 304 persons present in the morning, and 210 in the evening. It being, however, a special occasion, many of them came from considerable distances in the country around. We have no reason to believe that those pastoralists and others by their givings on this occasion hurt themselves in the smallest degree, though trade and agriculture were both in their initiatory stage. The Millennium will be upon us in

all its glory when a church membership shall arise that, instead of calculating what it can contribute without discredit, or with some degree of human approbation, shall be moved by the all-abounding goodness of God, and,

Give as the morning that flows out of heaven,
Give as the waves when their channel is riven.
Give as the free air and sunshine are given—
Lavishly, utterly, carelessly give.

Mr. Fraser called the new church St. Andrew's, after the patron saint of Scotland, whatever that means. At this juncture the church in the Anglican communion known as St. Luke's, had not been erected, and as for the Cathedral, its foundation was not laid for seven years afterwards.

The origin of the Addington Cemetery shows that minister and people were not backward in preserving their principles and rights. A little independence was needed in those days. The Government had provided separate burial grounds for Roman Catholics, Anglicans, and "Dissenters," but the Presbyterians had objections against enrolling themselves in any of these classes. For a time they were permitted to use the Church of England Cemetery, but when it came to be consecrated by a Bishop the practice of interment there with a Presbyterian burial service was disallowed. In 1858 St. Andrew's congregation decided to procure a piece of ground, of five acres, known as the "Addington Cemetery." Getting possession of it afterwards, they declined to follow the example set them, and generously threw it open to all who should pay the required fees. Mr. George M'Iraith, brother of Mrs. Deans sen., who was killed by a fall from a horse, was the first to be interred here. The graveyard was vested in trustees, and is still under the care of St. Andrew's congregation.

The Cemetery Trust Deed required the appointment of deacons. These were selected on July 27th 1858, and were as follow :—Messrs. John Anderson, Douglas Graham, W. Wilson, Thomas Anderson, and George Duncan.

The next few years were years of progress. The manse in which Mr. Fraser was to show such unbounded hospitality was erected in 1859, and the church, grown too small for the congregation, was enlarged soon afterwards.

A large parish was assigned to the Rev. Mr. Fraser. Christchurch was then looked upon as the centre of a wide area over which Presbyterians were sparsely scattered, having Kaiapoi on the one side and the Peninsula and Lyttelton on the other. The intention was that the minister of the City should hold a service every Sabbath evening at Lyttelton, and this programme was carried out for several years, but not for long. There were too many other demands upon Mr. Fraser's time. The district over which he had superintendence really extended from the Hurunui to the Waitaki, and from the snowy mountains to the sea, including the Peninsula. It embraced the entire Province of Canterbury, had a seaboard of 200 miles, a breadth of 150, and an area of 13,000 square miles. Here was surely ample room for man and horse. This entailed many a long journey, and though the country was thinly populated and unopened, Mr. Fraser, who was often accompanied by Mrs. Fraser, enjoyed these long rides. He was happy on land, but like a fish out of water at sea. Susceptibility to *mal de mer* greatly interfered with his attendance at the Assemblies held in Wellington and Auckland, and his usefulness outside his own district. Another drawback to his usefulness, especially in country districts, was his dislike to the cries of children, whom mothers were in the habit of bringing to service in their

arms. He could never stand this, and must pause until the disturbance came to an end, even though the perplexed mother should have to leave.

Some of Mr. Fraser's sermons were so impressive that many of his congregation had a desire to see them published. His lectures on such topics as Hebrews and the Shorter Catechism, and his expositions of Scripture, were much appreciated by both old and young.

Education in the Presbyterian camp, as we might have expected from Mr. Fraser's own attainments, received a good deal of attention. An Act passed by the Provincial Government granted subsidies to the different denominations for educational purposes. Each Church, therefore, provided its own schoolmasters and conducted its own schools in its own way. Mr. Fraser and his friends took large advantage of this Act. A schoolroom was erected at Christchurch, the school held in it being called at first the Academy. Others were built in the Peninsula, at Lyttelton, Kaiapoi, Lincoln, and other places. A dozen of schools came to be established, for which £15,000 was drawn out of the public purse. Many of the schoolmasters were brought out direct from Scotland in the same way as the Church received its ministers. The connection between education and religion was on this occasion unusually close. The schoolhouses in the various districts served for churches, and the schoolmasters often served for Sabbath School teachers and preachers. In this way the nucleus of many a congregation was formed and many a charge had its origin.

Not content with these efforts to promote the interests of primary education, Mr. Fraser set his heart upon having a High School in Christchurch. Circumstances seemed to

indicate a need for this. Many thought the teaching of the College too classical for the majority of the boys of those days, and scarcely suited to the requirements of the commercial world, for which a large number wished to fit themselves. The numerous saints' days that had to be observed in connection with it was to them also objectionable. A building with three class-rooms was secured on the Lincoln road, where the West Borough School now stands. The High School had for a time a successful career under its several masters, Messrs Scott and Cook, and Revs. Campbell and Cumming, &c. It had a large boarding establishment connected with it, and drew pupils from even the North Island and Otago. Dr. Lillie of Tasmania, to whose memory a marble tablet has been erected in St. Andrew's; the Rev. John Gow of Lyttelton; the Rev. W. Kirton of Kaiapoi, and others supported it by giving it their influence and by sending their sons. It possessed, however, no endowments, and came to have a struggle for existence during its last few years. To save the institution Mr. Fraser voluntarily and gratuitously took the higher classes for years, but in 1874 the school had to be reluctantly given up, and the building sold. During its existence it did good work, and the success of the present High School, afterwards founded under more favourable auspices, shows that such a school was much needed. Mr. Fraser was fond of children, though he had none of his own, and felt much at home in instructing them. It shows the high esteem in which his teaching ability was held that Mr. Tancred, the Chancellor of the University, once invited him to take his place and deliver an address to the students. He had a hand also in obtaining for the sons of small farmers easier access to the Agricultural College at Lincoln. All this is highly praiseworthy. Christianity, as Amiel says, is "salvation by the conver-

sion of the will, humanism by the enlightenment of the mind." Its highest development is reached only when the ideal of Tennyson is realised:—

“Clear and bright it should be ever,
Flowing like a crystal river,
Bright as light and clear as wind.”

CHAPTER X.

THE DAWN IN NORTH CANTERBURY.

Church Extension in Early Days—Banks Peninsula—St. Paul's—Kaiapoi—Lyttelton—Amuri—Prebbleton—First Meeting of the Canterbury Presbytery—Rev. W. Hogg's Race Against Time.

ST. ANDREW'S CHURCH was twice enlarged in the time of Mr. Fraser, and, what is rather remarkable, after each enlargement there was a hiving off of members to form a new congregation. First there was St. Paul's, and then at a later period there were, about the same time, Sydenham and North Belt. In addition to this there was growth all over the district.

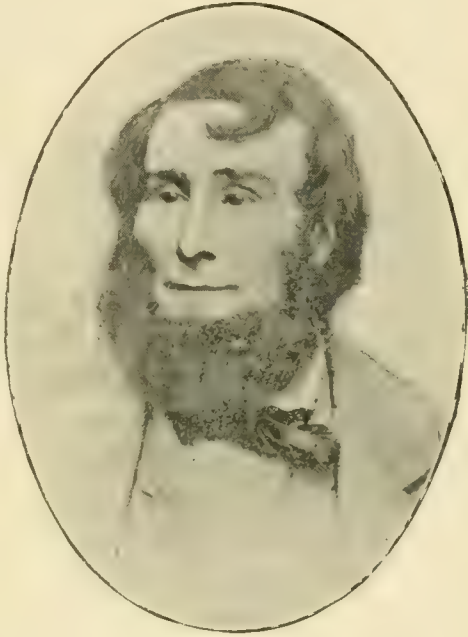
In the matter of Church Extension, Mr. Fraser did for Canterbury much the same sort of work that Mr. Bruce did for Auckland and the North Island. The people of St. Andrew's liberally assisted and encouraged him in his missionary labours. Of course, it was to the advantage of both him and them that the Province of Canterbury, which had been assigned to its first minister for a parish, should be broken up, and the latter left more time to devote to his pastoral work proper; but apart from that there was on all sides a genuine desire to extend the Kingdom of Christ. The formation of a second congregation in the city added increased stimulus to the rivalry of the Presbyterians in securing for their countrymen and co-religionists everywhere round about the blessings of the Gospel.

The plan at the beginning usually pursued was to stir up the Presbyterians of each district to contribute the money necessary for the building of a schoolhouse, the Provincial Government granting pound for pound and a subsidy afterwards in aid of the teachers; and then to send Home to the Convener of the Colonial Committee of the Free Church for a suitable teacher, whose outfit was generally provided on the other side of the globe. This teacher was expected to give religious as well as secular instruction during the week, organise a Sunday School, hold an occasional service on the Lord's Day, and as far as possible meet both the educational and spiritual wants of the neighbourhood. It was an attempt to realise John Knox's idea of a church and school for every parish. Many of these teachers did not fulfil the expectations formed regarding them, but they and the primitive buildings in which they laboured prepared the way for better things. In this manner most of the congregations that were organized in and around Christchurch in early days came into existence.

When the Canterbury Church Extension Association came afterwards to be formed in the beginning of the seventies, it did noble work in supplying ordinances in neglected districts, in organising new congregations, and in aiding them with men and money until they became self-sustaining charges.

One of the earliest settlers in the Peninsula district was Mr. Ebenezer Hay. Arriving in Wellington by the "Bengal Merchant" in 1840, and finding no suitable land in that neighbourhood, he soon determined to go south and seek a home. After a journey of exploration, he finally set out in 1843, and reached the Peninsula about a month after Mr. William Deans came to the Plains;

and with Captain Sinclair and his family, who were also Scotch Presbyterians, he settled at Pigeon Bay. The only inhabitants of the Peninsula then were the Maoris, a few French settlers, and the sailors of a couple of whaling stations. They had many trials. The education of the children was one of their greatest difficulties. Tutors, seven years after their arrival, were obtained from the Christchurch settlement. These proved unsatisfactory, and Mr. Hay sent home to Scotland for a teacher. In response Mr Gillespie, junr., came out. He was



MR. E. HAY.

son of the old pioneer of the same name, whose interest in the Presbyterian Church, of which he was an elder for 20 years, was so deep, whose piety was so genuine, and whose name and memory are still so green in the district. The teacher was himself a man of splendid character, and during his short life of two years endeared himself to both parents and children. He and his successor, Mr. Fitzgerald, now Inspector of Schools, Dunedin, and Mr. W. Stewart, a farmer of the district, used to conduct frequent services at Pigeon Bay. When Mr. Fraser got settled in Christchurch, he occasionally

went down and visited the Peninsula. The region, however, was not easy of access. The only means of transit to and from Lyttelton in those days was by a whale-boat, and the city minister had, we have seen, no liking for the sea under any circumstances. Besides, his time was more than occupied elsewhere. Still he found his way down once in a while. His first services were held in 1857 in the house of Mrs. E. Brown. Mrs. Brown had been a resident of the district for thirteen years, and is still living on the Peninsula. During her long life she has conferred many benefits on the Presbyterian Church, starting a Sabbath School, collecting Church funds, and throwing her house open to its ministers. On this occasion she took down the middle wall of partition to make room for the worshippers, and Mr. Fraser preached in English in the morning and in French in the evening.



MRS. BROWN.

At length there came to be so many Scotch Presbyterian settlers in and around Pigeon Bay, that they found by joining forces with Akaroa and Duvauchelles Bay they could afford to send Home for a minister, and supply a long-felt want. So Mr. Hay advanced £100 to pay his travelling expenses, and Dr. Bonar, the Convener of the Free Church Colonial Committee, selected and sent out Rev. George Grant. Mr Grant with his young wife arrived in 1862, and proved himself a faithful pastor and a most acceptable preacher. He soon made many warm



REV. G. GRANT.



REV. A. F. DOUGLAS

OLD ST. PAUL'S CHURCH
CHRISTCHURCH



M. L. ANDERSON



J. H. GRANT



ST PAULS
CHURCH.
CHRISTCHURCH.



and attached friends on the Peninsula. It was to these latter a great grievance and a breach of the Ninth Commandment, if not the eighth, when the people of St. Paul's wiled him away to Christchurch in 1864, and left them without a minister for several years. Mr. Hay took it somewhat more philosophically than the others. He remarked that they had need of him in Christchurch.

“ How hardly man the lesson learns,
To smile and bless the hand that spurns :
To see the blow, to feel the pain,
And render only love again.”

The city having extended itself, a number of those connected with St. Andrew's determined to establish a second congregation. The knowledge that an excellent minister laboured in the Peninsula, who might not despise the attractions of a city charge, had something to do with the forming of this resolution. At a meeting held in 1864 a call to Rev. George Grant, of Akaroa, was made out. They were not disappointed. He accepted the invitation, and was inducted in the Town Hall, High street, on April 20th 1864. The next step was to appoint suitable office-bearers to co-operate with the minister in the government and discipline of the congregation. The organisers of the new charge believed in having the offices of the Church filled, and filled by men who were something more than figure-heads. Accordingly, early in January 1865, the following office-bearers were elected :— Elders : J. Gillespie, W. Gavan, J. D. McPherson, A. Rhind, and W. Henderson ; Deacons : W. Wilson, D. Mackay, J. C. Angus, A. Richie, and T. Anderson. A church was a more difficult undertaking ; yet that, too, soon followed. The Town Hall, which stood where Messrs. W. Strange & Co.'s premises now stand, was engaged until a church was built. What is now known

as Old St. Paul's, and used for a Sabbath School and other meetings, was opened in May 1867. It cost about £1000. The architect was Mr. S. C. Farr, a member of the congregation and subsequently a member of Session, who designed the Presbyterian churches at Lyttelton, Kaiapoi, Papanui, Leeston, and North Belt, the present church of St. Paul's, and others. Unlike the second edifice, the first church of St. Paul's was opened almost free of debt.

Mr. Grant proved himself to be a man of deep piety and mature scholarship, and left a stamp of evangelicalism on St. Paul's congregation which it has never lost. His pastorate, however, was very short. Transference from the Peninsula with its boundless, fragrant, fresh scenery, the home of many sweet-voiced birds, its exhilarating air and its secluded picturesque bays, to the whirl and excitement of a city charge, hardly suited his quiet, reserved disposition and his somewhat feeble health. In December, 1868, he resigned, and shortly afterwards left with his family in the ill-fated ship "Matoaka." The vessel was never heard of. It is supposed that she foundered through collision with one of the icebergs which at the time were seen in large numbers drifting across the Southern seas. How true what Young says :—

"Faith builds a bridge across the gulf of death
To break the shock blind nature cannot shun,
And lands thought smoothly on the farther shore."

Kaiapoi is one of the oldest townships in Canterbury. It had become so populous in 1857 that it was exalted to the dignity of a township. At one time it was considered to have more people than Lyttelton, and to be possessed of a harbour that, for convenience and safety, was only second to that of its great rival. In accordance with the usual plan, a modest building for the use of both

KAIAPO



MANSE



CHURCH KAIPO



church and school was erected by the Presbyterians in 1860, Mr. Somerset being the first teacher. Here Mr. Fraser and others officiated occasionally. Evidently the religious requirements of the place were not met either locally or from Christchurch, for in the following year we find a list of subscribers living in Rangiora and Kaiapoi, and districts round about, made out with the view of obtaining a minister, and holding out the hope of being able to afford a stipend of £260. Relying on this, the Rev. W. Kirton, whose position was not very comfortable in Wellington, and who had already become acquainted with a lady in Kaiapoi—Miss Mary Blackett—who was to be his second wife, wrote the local secretary in February, 1863, accepting the call. Shortly afterwards he put in an appearance, and settled down as minister of Kaiapoi. The hopes of pecuniary support held out to him were never realised. During the eight years of his ministry in the place he only received the sum of £603, or at the rate of £75 per year. The original subscribers were too far scattered to give much coherency or strength to the congregation. As a matter of fact, not more than twenty of them lived in and around Kaiapoi itself. Once we find the Presbytery, at his request, intervening on his behalf, but with little fruit. They seem, however, to have provided him with a ministerial residence to shelter him in the second year of his pastorate. Doubtless there was more than one cause for this parsimony, which necessitated that the minister of Kaiapoi in those days should be “contented wi’ little an’ cantie wi’ mair.”

Mr. Fraser soon ceased scaling the Lyttelton Hills to hold a service every Sabbath evening at the Port. Christchurch was rapidly growing in extent and importance, and many other places had urgent claims on his

attention. Besides, there was every prospect of Lyttelton becoming at an early date a flourishing independent charge. A schoolhouse was erected in 1859, and Mr J. D. Ferguson arrived from Scotland the following year to be a catechist, teacher, and preacher. His salary was made up of £50 out of the Government grant, £50 from local Presbyterians for religious purposes, and all the school fees, or about £216 in all per year. This school was known as Lyttelton High School in connection with the Presbyterian Church. The same building and the same Committee served for both church and school. This old edifice is still standing, being used for a Sunday school. At first the Sabbath services were held fortnightly, but in the beginning of 1862 we find weekly religious services and a Sunday School in full swing. Mr. Ferguson was a most acceptable preacher, and did yeoman service in officiating at Lincoln, Christchurch, Kaiapoi, Akaroa, or wherever needed. He gathered a good congregation at Lyttelton. His idea was to enter the ministry of the Presbyterian Church, and, perhaps, become pastor of Lyttelton congregation. With that object in view he prosecuted his studies under the direction, first of Otago Presbytery, and then of Canterbury Presbytery. From the latter Court he received his license in 1866, being the first student licensed by that Presbytery. An attempt was made to call Mr Ferguson at Lyttelton, but, for reasons unconnected with his ministerial gifts, it was opposed, and was unsuccessful. To smooth matters over, Mr. Fyfe brought to the meeting of Presbytery a memorial, signed by 76 persons willing to accept of Mr. Ferguson as minister of Lyttelton; but those present learning from Mr. Fraser, during the proceedings, that Rev. John Gow, another minister from Scotland, was expected every day, only 24 members and 32 adherents voted





for Mr. Ferguson, while 22 members and 23 adherents voted against him. Under the circumstances, the Presbytery declined to proceed with the settlement. As all who had votes seems to have polled on the occasion, we learn that there were at that time about 46 members and 56 adherents in the Lyttelton congregation.

The Amuri district originally extended from Kaiapoi to the Clarence River, and from the Spencer Range to the sea. The first minister who laboured in it was the Rev. W. Hogg, formerly of Bally-James-Duff, Ireland. He arrived on December 8th 1863, with his wife and seven children, whose education and maintenance was at the time, he confesses, a source of anxiety to him. He was designed for Kaiapoi, but learning that the vacancy there was filled, and that the General Assembly had appointed him to Amuri, he proceeded to that unbroken field of labour. His heart sank within him when he saw the everlasting tussock and the fierce unbridged rivers of a district as large as Antrim and Down, and learned from a settler that he "never heard his neighbour's cock crow, or his neighbour's dog bark," and that the other settlers were similarly situated, and that you might travel for miles without seeing a house. For seven weeks one of the colonists here kept Saturday by mistake for Sunday, and for fourteen years never saw a strange white woman cross his threshold. There was, of course, no church or school-house in any part of that region. Beyond the immediate bounds of the few primitive houses, scattered thinly over



REV. W. HOGG.

the district, there was little evidence of civilisation anywhere, except, perhaps, a bridge at Saltwater Creek.

He established his headquarters for a time at Kaiapoi, owing to the difficulty of finding a residence elsewhere. When that proved inconvenient he moved his camp to Sefton, where a small manse of cob came to be erected for him, near Mount Grey Swamp. From these points he was accustomed, with his swag on his back and his staff in his hand, to make a monthly circuit of from 140 to 185 miles, for a large part of the way by unformed tracks, and sometimes without any track at all. Afterwards a settler took pity on him, and made him a present of a big, powerful, and sagacious horse, called "Bob," with which he made many a journey. In these circuits, a course often taken was from Kaiapoi 66 miles northward, or from Sefton 53 miles, fording the rivers Waipara and Hurunui, to Cheviot Hills; thence, continuing the journey northwards, and fording the Waiau River, to Mount Parnassus Station, a distance of ten miles, and from this place to Hawkswood, five miles. Turning westward he visited Ferniehurst, three miles, Waiau township, 21 miles, Leslie Hills, 12 miles, and Montrose, 4 miles. Striking southwards, and homewards, he journeyed to Culverden, 10 miles, to Glens of Tekoa, by Balmoral, 20 miles, to Hurunui, 16 miles, and to Sefton or Kaiapoi, 30 or 40 miles. Services were held at each place. At Waiau Sunday services were conducted in the Courthouse.

Sometimes, instead of crossing the Waiau to Parnassus, he would pass over the ranges westward to St. Leonard's, a journey of 22 miles, and cross the plain from St. Leonard's to Culverden, and thence homewards. At times he would go further northwards, by Leslie Pass or the Waiau Gorge, to the Hanmer Plains and the Hot Springs.

He was a strong, hardy, energetic man, but the journeys, with work around Sefton in addition, were too much for him. He often reached Sefton completely exhausted. He had many narrow escapes. Once he lost his way on Teviotdale Run; once he was snowed up for weeks at Hawkswood Station, owned by Mr. John Scott, Caverhill; once, in crossing the Waiau River, he nearly lost his life, being washed off his horse, wounded severely on the head, and divested of his leggings, hat, and spectacles. On one occasion he crossed the ranges from Cheviot to St. Leonard's and Culverden in deep snow, going along the tops of the mountain ridges, performing a really hazardous journey of 32 miles over trackless snow, and reaching Culverden about three hours after dark. Those who know what rough up-country work in New Zealand is in a trackless region, with big unbridged rivers, can understand how much Mr. Hogg had to encounter and endure. In addition to these monthly periodical journeys, he carried on work at Leithfield, Saltwater Creek, Mount Grey Downs, Ashley Bank, and Loburn. His visitation extended even to Rangiora and the Cust. There are now in the wide district through which he itinerated the charges of Rangiora, Cust, Sefton, Amberley, Waikari, Amuri, and Cheviot. The region once assigned to one minister has now become closely settled. Cheviot Station, the "crack run of the district," has been sold to the Government for £260,000, and cut up into small farms. Other runs have shared a similar fate.

Mr. Hogg, who, though an old man, is still living at Goldsborough, on the West Coast, whither he went afterwards to labour, has reason to remember, as a set-off against his Amuri hardships, the extreme kindness of Mr. Donald Cameron, Mr George Rutherford, who gave him £25 per year, and many others.

Religious services first began in Prebbleton and Lincoln in the house of Mrs Todd, who in the forties led a somewhat lonely life at Riccarton, and came to live in the Lincoln district in 1858. Shortly afterwards a building was erected in which, being enlarged, the Sunday School is now held. Here Mr. Bowie, a teacher brought out from Home by Mr. Fraser, taught a day school and a Sunday School, and religious services were occasionally held by Mr. Fraser, Mr. Ferguson, and others. Finding the Rev. John Campbell of Riwaka, near Nelson, desirous of a change of pastorate, Mr. Fraser invited him to take charge of Prebbleton and the country to the south, including Leeston, Southbridge, and all that quarter. Without call or further ceremony he came and was inducted on February 21st 1866, and proved himself a pleasant and serviceable friend of the minister of St. Andrew's. Having successively dispensed with the services of two teachers of the High School in Christchurch, Mr. Fraser stood much in need of someone to assume the Rectorship. Accordingly, he prevailed upon Mr. Campbell, after a ministry of a few years, to resign his congregation, which was only paying him £60 per year, and fill that position. Mr. Campbell had reason to regret the step. He set up a boarding establishment, invested in it all his money, and left afterwards for Napier with an empty pocket.



MRS. W. TODD.

The Presbytery of Canterbury, as the Presbytery of Christchurch was originally called, was formed for the



first time in St. Andrew's Church, on the 16th of January 1864. The members present were : Revs. Charles Fraser, George Grant, William Kirton, and William Hogg, ministers, and Messrs Duncan, Gillespie, and Mac-Millan, elders. The only other minister of this Church in the South Island at the time was Rev. P. Calder, of Nelson. Of all these Rev. W. Hogg is the sole survivor.

The following incident will be better understood if narrated here. It shows how difficult the first minister of Canterbury found it to realise himself an office-bearer among equals, and the slipshod way in which the business of Church courts was sometimes transacted. As the Presbyterian minutes belonging to this period have been re-written, and are unsigned and unreliable, we take a portion of our information from other trustworthy documentary sources.

In due time Rev. John Gow, whose name was mentioned at the congregational meeting in Lyttelton when a fruitless attempt was made to call Mr Ferguson, arrived and preached at the Port. A call was again moderated in, when only 19 members and 17 adherents voted for him. Here was an awkward difficulty. He came with a good reputation, but a call signed by a larger number had recently been set aside. The Presbytery felt bound to preserve its consistency, and again declined to proceed. It appointed a kirk session, with Rev. George Grant as Moderator. It was agreed to meet in St. Andrew's Church on a future day, and decide what should be done with Lyttelton. On December 12th 1865, the day arranged for, Rev. George Grant, Rev. W. Hogg, and Mr Drummond M'Pherson, elder of St. Paul's, repaired to St. Andrew's, but to their surprise were told that Revs. Fraser and Campbell had gone to Lyttelton to ordain Mr.

Gow. The disappointed and indignant trio held a hasty consultation, which resulted in their drawing up a protest and appeal against the proceedings. The next question was who should serve it. Mr. Grant was not physically robust, and Mr. McPherson had his business to attend to, so the duty was laid on the shoulders of Mr. Hogg.

He at once called a cab from the nearest stand, and jumping in started off at a break-neck pace for Lyttelton. The whip cracked, the flax bushes and the tussocks flew quickly past. Full of impatience Mr. Hogg took out his watch as often as the schoolboy who gets possession of one for the first time, and made fresh calculations every mile. He was going faster than the vehicle. On and on flew the steaming horse, urged with whip and voice, through Heathcote Valley and up on the Bridle Track. When the cab could go no farther Mr. Hogg leaped from his seat, and divesting himself of coat and vest rushed up the hill. He recked not the loss of sweat, breath, or dignity. He had no eyes for the picturesque beauties of land and sea seen from the hill top. Lyttelton, as it lay cosily beneath, was only a place to be reached by a certain hour. Even the beaten track was occasionally disdained as only suitable for pleasure-seeking tourists with whom time was of little consideration, and all possible near-cuts embraced. At last, panting and perspiring, and much excited, he entered the church as Mr. Fraser finished the reading of the Scripture lesson, and had just strength left to say, "In my own name and in the name of others who have signed this document, I protest and appeal against these proceedings." Then, feeling as if he would faint, he sought for a glass of water. He evidently expected, when he came armed with his formidable document, that the ceremony would come to an abrupt termination. It proceeded, however, to the end.

In due course the appeal came before the General Assembly, Messrs Grant and McPherson, by means of a little *brochure* called “ The Power of the Keys,” putting the facts of the case into the hands of every member. The supreme court felt obliged to adopt the recommendation of a Committee appointed to investigate the matter, which was, that since Mr. Gow is “ now discharging the duties of his office with apparent success, it would be unwise to disturb the settlement,” that the decision was not to be viewed as a precedent, and that all were to “ study the laws of the Church.”

“ For Freedom’s battle once begun,
Bequeathed by bleeding sire to son,
Though baffled oft is ever won.”

CHAPTER XI.

DAYLIGHT IN SOUTH CANTERBURY.

Rev. George Barclay, Father of South Canterbury's System of Education and Presbyterianism—South Canterbury in 1865—Pioneering Difficulties—Rev. Geo. Lindsay—Optimism *versus* Pessimism—The First Meeting of the Timaru Presbytery—Rev. W. R. Campbell—Rev. W. Gillies.

SOUTH CANTERBURY, with its rich alluvial plains, dotted over with well-cultivated farms and comfortable homesteads, is calculated to give the stranger a good idea of the natural resources of the Colony. From it more than, perhaps, from any other part of New Zealand, the visitor carries away the impression that there is a great future before this country.

The plains aglow with Nature's charms,
Were dotted o'er with smiling farms ;
The mountain ranges, high and steep,
Were pastured o'er with flocks of sheep ;
While herds of kine, with restless feet,
Roamed hill and dale in freedom sweet.

It possesses picturesque scenery as well, being chiefly known to the tourist as the home of Mount Cook, which, from out many minor snow-clad peaks, lifts its head to the giddy height of 12,349 feet above the sea level, mantled by glaciers that rival those of the Alps of Europe. As, therefore, it has played in the past, so it must continue to play for many years to come, a prominent part in the records of New Zealand.



The Rev. George Barclay, now of Waimate, has probably left deeper marks, ecclesiastical, educational and social, on the history of its early days than any person now living or dead. His name is a household word in South Canterbury. There are few churches, and scarcely a school in this wide area that he has not had a hand in building. Previous to his day, which began in 1865, the district had been cursorily visited by Rev. C. Fraser, of Christchurch, whose church extension fame was in all the churches, and by Rev. John Thom. The latter was an eccentric, though earnest, evangelist, and is chiefly remembered for his frequently breaking out into involuntary and uncontrollable fits of laughter, when in preaching something suddenly tickled his fancy. Timaru and Waimate being on the way to Dunedin, ministers often called there, stopped for the night, and gave the few scattered settlers of the neighbourhood the benefit of their services. That was all. No attempt at ecclesiastical organization before his time was made. The services rendered by Mr. Barclay to education and religion have been often recognised. He has been from their first inception, some twenty years ago, and is still a member of the South Canterbury Board of Education, and of the Timaru and Waimate School Boards. In formulating the regulations and in carrying on the practical work of these educational institutions, Mr. Barclay has had a large directive hand. Setting up the establishments in the interests of the people, he has always sought to keep them under popular control. The life membership on the Board of Governors of the Timaru High School, which the Government gave him some time ago, he voluntarily exchanged for an elective one. Many a battle in the cause of secondary and higher education has been fought and won by him, while not neglecting the interests of the primary schools. The State

also recognised his talents and services by appointing him in 1880 Justice of the Peace, at a time when the position was regarded with more honour than at present. His own congregation and friends showed the esteem in which he was held by making him the recipient of a flattering address and the sum of £600, on the occasion when, owing to his arduous labours, his sight gave way, and necessitated a visit to Mr. White Cooper, of London, the eminent oculist to the Royal Household. The supreme court of the Church, too, conferred on him the highest honour in its gift. The General Assembly which met in Wellington in 1877 called him to the Moderator's chair. Though, owing to impaired vision and the chronic rheumatism that threatened him, he resigned his large and cumbrous parish about the end of 1889, after a pastorate of 25 years, he is still vigorous, and preaches occasionally for his brother ministers. The lectures, also, which he gives show much thought and erudition, and always secure large and appreciative audiences.

Archbishop Magee's classification of preachers is :

- First, the preacher you can't listen to ;
- Second, the preacher you can listen to ;
- Third, the preacher you can't help listening to.

Mr. Barclay, as a lecturer, belongs to the latter class. We make no apology for prominently introducing his name. To write the ecclesiastical history of South Canterbury without mentioning the father of its educational system and its Presbyterianism would be like detailing the history of Corinth or Ephesus and leaving out the name of Paul.

Mr. Barclay was educated partly at University College, London, and partly at other Home institutions. There he acquired the groundwork of those scholarly attainments

for which he has always been distinguished. Having studied at the Presbyterian College of the English capital, and become a licentiate of the London Presbytery, he was considering an overture to enter the Mission field of India, where his erudition should have had ample scope, when a call from a charge in North Canterbury came to him in Edinburgh. His medical adviser strongly recommended him in the then state of his health to go to New Zealand. Accordingly Mr. Barclay set sail in a ship bound for this Colony, and, after nearly six months' tossing at sea and calling at intermediate ports, landed at Lyttelton on the first day of the year 1865. Finding Amuri, for which he was at first designated, already occupied by Rev. W. Hogg, he was led to turn his thoughts to Timaru and its surroundings as his Colonial field of labour. This district offered him a stipend of £300. Now-a-days it is not considered a great feat to run down from Christchurch to Timaru, but in those days it was a tedious and somewhat hazardous journey. The newly-arrived young minister was therefore ordained over his South Canterbury charge in St. Paul's Church, Christchurch, on March 8th 1865. Shortly afterwards he set out for his future sphere of work to inaugurate a new era, religious and educational, in South Canterbury. The duties that lay before him might have appalled a less courageous mind. It was difficult to reach his new sphere of labour. There was then no break-water at Timaru to furnish refuge for ships, or food for endless controversy as to its capabilities in the way of resisting the encroaching shingle. The loading of the first wool ship, the "May Queen" in 1865 must, therefore, have been a difficulty. To come ashore from the "Maori" or the "City of Dunedin" in one of the old surf-boats, on the crest of a surging sea, was a perilous undertaking. Rocks on the one hand and the raging waves on the other!

Scylla and Charybdis of Homeric fame were nothing compared to it. Once landed, the next difficulty was to traverse the wide district that was to form his new parish. Mr. Barclay himself used facetiously to say that his pastorate was bounded by the Rangitata River on the north, by the Waitaki on the south, by the Pacific Ocean on the east, and by the Southern Alps on the west. Within this area eighty miles square, or nearly seven thousand square miles, it will be admitted by all that there was ample work for both man and horse. He had no reason to say,

“But now I am cabin'd, cribb'd, confin'd, bound in.”

Over this vast territory, destitute of roads and intersected with dangerous, unbridged rivers, Mr. Barclay roamed at his sweet will preaching the Gospel, sometimes in private houses, sometimes in woolsheds, and sometimes in the open air. Those were not the days of fine churches and elegant lecture halls, and comfortable manse. There were none of them, and, as a consequence, no regular service could be held. Whatever settlers were in the district attended his services irrespective of the denomination to which they belonged, members of other Churches partaking even of the Lord's Supper dispensed by his hands. The population, however, was exceedingly sparse. Timaru itself which has now about 800 buildings and 4000 persons living in them, had then only a few houses. Amongst these was a Bank of New Zealand, whose respected manager, Robert A. Chisholm, Esq., gracefully extended his hospitality to the new minister, and did what he could to uphold his hands. Miss Chisholm, afterwards the wife of the Rev. T. S. Stanley, was in those days the minister's right hand worker. She seemed to be elder, deaconess, co-visitor, and local guide, all comprised



REV. W. GILLIES



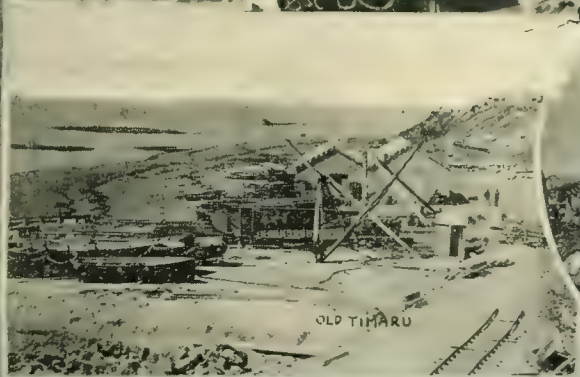
M. A. HART



MANSE

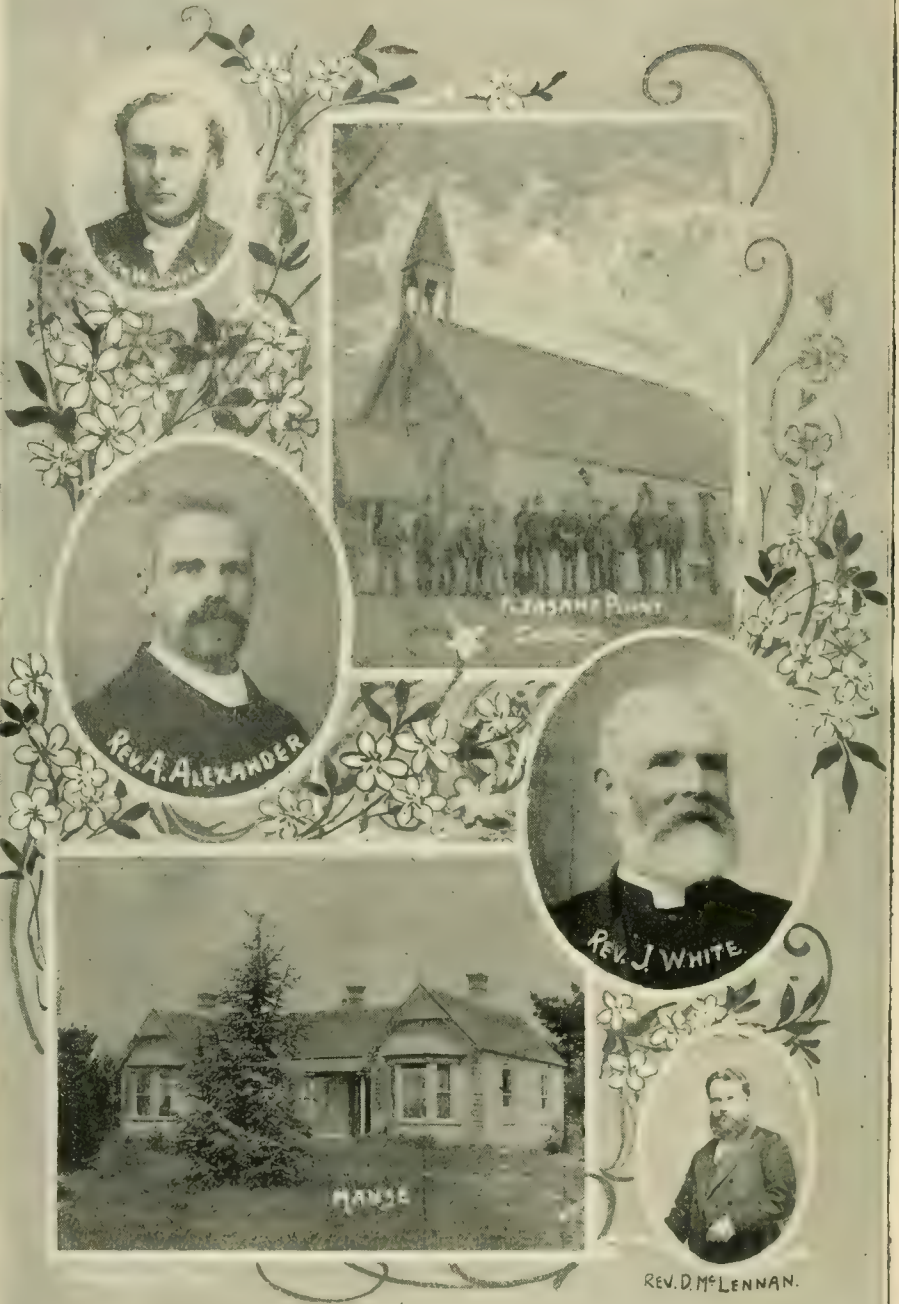


OLD CHURCH



OLD TIMARU





in one individual. The city was in embryo. The tussock grew undisturbed in the streets. Temuka had scarcely an existence. Geraldine had a tenement or two, with a few important residences clustered around. Pleasant Point and Waimate had each a smithy, an accommodation house, and one or two other necessary adjuncts. Other places, such as Burke's Pass and Fairlie, had hardly "a local habitation and a name." Between these districts, now amply provided with facilities for communication, there were then no regularly formed roads. Even the main roads were tracks which, like the rivers in flood-time, were continually shifting, as waggons, bullock teams, and horses made the old tracks impassable. Until the telegraphic poles were erected on the chief lines of route, the traveller often found it difficult to know whether or not he was turning his back on his place of destination and journeying to the place from whence he came. It was no uncommon thing for a wayfarer to single out a cabbage tree in the distance as a land-mark and take as straight a course as possible for it. This accounts for the numerous accidents and hairbreadth escapes which the minister of this parish experienced in early days. We have referred to these elsewhere. On this subject we believe Mr. Barclay could write a volume that would read like a novel, and whose dramatic details

"Would harrow up thy soul, freeze thy young blood,
Make thy two eyes like stars start from their spheres;
Thy knotted and combined locks to part,
And each particular hair to stand on end,
Like quills upon the fretful porcupine."

The wonder is that he lives to tell the tale. The seven ministers in regular charges who now occupy this field,

and pop out of the manse into the church, or make short appetising drives to hold a service, know little of this experience.

When arrangements were somewhat advanced he usually conducted worship in the morning at Timaru in the Mechanics' Institute, the first service being held in that place on March 19th, 1865; and in the afterpart of the day he officiated at the schoolhouse, Georgestown, Temuka, or in the house of the late Captain Macpherson, Geraldine, or in the residence of Mr. Austin, Orari, or in some suitable place at Pleasant Point. At the beginning of his ministry he visited every part of the Mackenzie Country, and continued to do so regularly throughout the the whole period of his pastorate. There were many difficulties and dangers to be encountered on these journeys, which often extended over a month, but the kindness he experienced on all hands from that hospitable people, and the manner in which his services and sacrifices were appreciated by them, seemed an ample compensation.

The question of a church early came up for consideration at Timaru, and the congregation resolved to build a substantial one of stone on a quarter-acre section given to the Church by Messrs. Rhodes. This church was capable of seating 220 persons, and had therefore less than one-third the accommodation possessed by the present spacious building. It was opened for worship on July 7th 1867 by Rev. John Hall, who was at that time supplying Lyttelton and Banks Peninsula.

Though 1868 was a year of earthquakes, floods, a tidal wave, the Poverty Bay Massacre, and much disturbance by sea and land, in nature and in society, the work of organisation went on at Timaru. In connection with



REV. W. GILLIES AND TIMARU CHURCH OFFICE-BEARERS.



TIMARU PRESBYTERY.

the appointment of office-bearers the ordinance of the Lord's Supper was dispensed early in 1868, "and thus afforded "an opportunity of ascertaining the strength and prosperity of the church." There was no difference of opinion in the congregation regarding the desirability of selecting elders forthwith, and Messrs. Hart, Hutton, and McKnight were appointed the first members of Session on July 8th 1868. Messrs. Hart and Hutton are still useful and respected members of the court. The election of other office-bearers, however, gave rise to discussion. Some advocated the setting apart of deacons, and some the selection of a Provisional Committee of Managers, who without ordination should discharge the same duties. The majority decided in favour of managers, but ruled that they must be communicants. There being some difficulty in filling the office even on these terms, the latter provision was cancelled, and the following persons connected with the congregation were, about the time the elders were appointed, elected members of Committee :—Messrs. Cullman, Philps, Fyfe, Thompson, P. Todd, and Dr. McLean. Mr. R. A. Chisholm was appointed secretary and Mr. W. P. Monro treasurer, but, by mutual agreement, they exchanged offices soon afterwards. The Session subsequently decided in favour of a Deacons' Court, and that class of officers which seems necessary to complete our Church polity came into existence twenty years' ago, and has continued ever since to be one of the admirable distinguishing characteristics of this congregation. A number of them retire periodically, only they never cease to be deacons. It would be well if all our New Zealand churches, instead of one here and there, followed in the same footsteps. The Churches of New Testament times had deacons regularly ordained, under Divine guidance,

and we have reason to believe that not a little of their prosperity was due to this circumstance (Act vi., 7).

Behold, to obey is better than sacrifice.

Elders were also chosen at Temuka, and managers at the other outlying stations, and everything possible done to organize and compact the unwieldy charge, but in spite of this the disintegrating process set in to which Mr. Barclay's sphere of labour has been repeatedly subjected. Immigrants were pouring in from the Old Country, while not a few colonists came from other parts of New Zealand : and Timaru having grown considerably in people and importance objected to its minister being so often absent, supplying outlying districts, especially as some of those districts were dilatory and parsimonious in sending in their contributions to headquarters.

The office-bearers at Timaru had repeatedly urged the the people of Temuka and their friends to provide themselves with a minister. The town congregation had gone the length of discontinuing the fortnightly services at Temuka. On being urged in April 1870 to re-establish them for another year, the Session and Committee of Timaru consented, on condition that Temuka congregation should erect a suitable place of worship, and "take steps, in conjunction with Mr. Barclay, to obtain a minister" for themselves. The following year Temuka fulfilled its contract. It erected a church, and, after consulting with Mr. Barclay, invited the minister of Timaru to be its pastor. The latter considered this the best way out of the difficulty. To put the matter on a proper basis, Temuka and adjoining districts made out a call in favour of Mr. Barclay, and appointed Mr. W. Macdonald to support it at next meeting of the Canterbury Presbytery. The Presbytery considered Mr. Barclay ought to have the right to decide to what district he should minister ; and Mr. Barclay,

having chosen Temuka and outlying regions, it appointed the Rev. W. Hogg of Amuri to induct him at Temuka on January 21st 1872. In the evening of the same day he was to preach at Timaru, and declare the pulpit there vacant. Mr. Hogg tells us that on the occasion he was not at all captivated with Timaru, and still less with Temuka. This, when we consider his rough experiences at Amuri, is very suggestive. The railway, now such a convenience between Timaru and Temuka, had only been commenced. The Canterbury Plains, at present so distinguished for their network of water-races, supplied by the Opihi, Rangatata, and other rivers, and which intersect the main roads at many points, were that year so dry that Cobb and Co.'s coachman had to carry water with him for his horses. There were few trees to be seen anywhere in a country whose many homesteads to-day are cosily embosomed in beautiful clumps of these tall, leafy members of the vegetable kingdom, brought from Europe or Australia. The native bush, which had given importance to Georgestown, was cut down; and at Temuka there was, when Mr. Hogg visited it in 1872, a miserable little hamlet of a few houses.

On leaving Timaru, Mr. Barclay took up his residence in a house near Geraldine, on the Temuka side, considering that a central place from which to work his extensive parish. Here he lived for more than a year, until a manse in course of preparation was ready, and preached in Geraldine Presbyterian Church, erected soon after that of Temuka, in Temuka Presbyterian Church, and in many other places.

It soon became evident that Mr Barclay's superintendence of so wide an area must be only temporary. As a means of relief, it was proposed that Temuka and Waimate be formed into a charge, and unitedly call a minister.

These congregations, however, soon took independent courses. Temuka erected a church in 1871, the year in which the first sod of the railway between Timaru and Temuka was cut, and began to put its house in order. Waimate, lying on the extreme southern border, did not expect much from the minister of Temuka and Geraldine, and commenced at once to shift for itself. Not content with Mr Barclay's coming down to hold a service now and again in a schoolhouse, long since removed, a Committee formed there in February 1871, got supplies from the Christchurch Evangelistic Association. Rev. Mr. Ewen having arrived from Scotland, it engaged his services, and during the two years he was in Waimate he did much to consolidate the church in that place. Encouraged thus the congregation set about the erection of a building for worship, which was opened on August 22nd 1874 by the Rev. A. B. Todd of Oamaru, who had as a neighbouring minister done much to foster the charge. Mr Ewen having left for Otago, the Waimate people turned their eyes towards Mr. George Lindsay, a young divinity student connected with the Dunedin Presbytery. He was appointed by the Timaru Presbytery to supply Waimate for six months, examined, in due time licensed, and on February 5th 1876 was ordained as minister of this charge.

Settlement now rapidly progressed within the bounds of Mr. Barclay's charge, greatly increasing his labours. Like Timaru Geraldine complained of his frequent absences. It found, from subscription lists sent out, that Pleasant Point was willing to promise £187, and Temuka £140, towards the support of a minister, and, on its recommendation, the charge was divided by the Presbytery in April 1879 into three, *i.e.*, Pleasant Point,



TEMUKA
CHURCH





Temuka, and Geraldine, the latter including Mackenzie Country. Effect was given to this decision, when Rev. A. Alexander was inducted at Pleasant Point, and Rev. D. Gordon at Temuka.

On December 3rd 1889 Mr. Barclay retired from the active duties of the ministry, his congregation on the occasion presenting him with a valuable gold watch and chain, and a flattering address, and Mrs. Barclay with some handsome articles of jewellery.

Considering the trying experience, physical and mental, through which Mr. Barclay has passed, it is not to be wondered at if he lost something of the buoyancy and hopefulness that characterised his early life. This is a tendency of our nature. Francis Bacon, living in the Golden Age of English literature, was of opinion "that they were somewhat on the descent of the wheel." Ruskin and Carlyle have not done justice to the Victorian Age. In spite of pessimists the events of the world are making for righteousness. Mr. Swinburne speaks strongly, but with some truth, when he says : " Every age is one of decadence in the eyes of its own fools." Pessimism seriously detracts from a minister's usefulness. If he is not hopeful himself, how can he expect to instil faith, hope, and enthusiasm, into the people. " We have nothing left but God," is with some the height of destitution. We want all to learn with Pope—

" All Nature is but art unknown to thee,
All chance direction which thou canst not see,
All discord harmony not understood,
All partial evil universal good ;
And, spite of pride, in erring reason's spite,
One truth is clear—whatever is is right."

Mr. W. R. Campbell, a probationer of the Presbytery of Edinburgh, selected in Scotland by Commissioners acting

on behalf of the Timaru congregation, was at once sent out by the Free Church to occupy the vacant field. The Presbytery of Chris'church thought this a favourable opportunity for complying with the wishes of the General Assembly and organising a local Presbytery. It sent down Rev. Mr. McGowan, of Lyttelton, for that purpose.

The Timaru Presbytery met for the first time on September 24th 1873, in the vestry of the Presbyterian Church, Timaru, the sederunt being :—

REV. W. S. MCGOWAN, Moderator.

REV. GEO. BARCLAY, minister of Temuka, Geraldine, &c.

MR. W. STEWART, elder of Temuka.

MR. A. HART, elder of Timaru.

Revs. C. Fraser and A. T. Douglas being present were associated. At this meeting Mr. Campbell presented himself, was taken on trial, examined, approved of, and ordained all upon the same day.

Mr. Campbell's pastorate in Timaru was very short. He resigned in September 1874, and departed for Amuri, where he is still carrying on without ostentation a most successful work. During the eight months' vacancy that followed, the Timaru congregation was supplied from various quarters.

Rev. William Gillies, who was destined to play so prominent a part in the history of the Church, now came on the scene. He is a well-known figure on the floor of Presbytery and General Assembly, and makes as many speeches and frames as many resolutions as any of its members. His opinions are always listened to with respect. Few have a better knowledge of ecclesiastical law, or know how to use it in the Church Courts to more advantage. He has rendered eminent service to "the

Widows and Orphans Fund," conferring on this Church much the same benefit he conferred on the Church of Otago and Southland, where he initiated a similar scheme. The Aged and Infirm Ministers Fund has also had the advantage of his legal mind. He had a large hand in seeing the present Book of Order through the press. He is a keen controversialist, and the many who have crossed swords with him have reason to view him as a foeman worthy of their steel. His controversy with Mr. Kerr, Chairman of the Timaru Licensing Bench, in the crowded theatre, will long be remembered. His motto in the fight is:—

“Wha’ for Scotland’s King and law
Freedom’s sword will strongly draw?
Freeman stand, or Freeman fa’,
Caledonia! on wi’ me.”

At the time we write he was minister of West Taieri in Otago. His reputation had reached the people of Timaru, looking this way and that way in vain for a pastor. They had heard that he was an old colonist, who had come out with his parents to Otago in 1852, and pushing himself forward by his own perseverance had returned to the Old Country to study for the ministry, being the first New Zealand colonist who entered the ministry of this Church; that he had studied at the University of Glasgow, and the Presbyterian College of London, had come back to Otago in April 1864 a licentiate of the London Presbytery; and that his ministrations in the Taieri were meeting with much acceptance. Notwithstanding, they made an effort to get him to preach in Timaru, and failing in that, they sent a deputation, who reported favourably, and Mr. Gillies was inducted at Timaru on April 21st 1875. Dr Stuart on the occasion expressed the hope, by letter, and the Rev. Mr. Ryley, of

Otepopo, Rev. Mr. Todd, of Oamaru, and others, gave vent to the expectation in their speeches, that Mr. Gillies' coming across the Waitaki into South Canterbury would be a step towards a united Church. This natural hope has not yet been realised. The concluding remarks of Rev. C. Fraser, at the soiree in the evening, are worthy of being quoted, as showing the strength of the Presbyterian Church in Canterbury at the time :—

The Presbyterians numbered about one-sixth of the population of the Province. Including Mr. Lindsay of Waimate, there were 13 Presbyterian clergymen, and if the clergymen of other denominations were as numerous in proportion to the number of their people, there would be 78 ministers in Canterbury. There was not this number of ministers, and the fact spoke well for the strength of the Presbyterians. The Presbyterians in Canterbury were about equal in number to those of Dunedin alone. He mentioned the foregoing facts to show that the Presbyterians here, though comparatively weak, were making an onward movement.

Immediately after his induction Mr Gillies was appointed Clerk of the Timaru Presbytery, an office he had held in the Presbytery of Dunedin, and when he resigned 16 years afterwards in favour of a younger man, he received the cordial thanks of the Presbytery for his "unfailing courtesy" and his keeping of the records "with punctuality and regularity." His own congregation prospered under his ministry. The present church, with its massive, classical architecture, and capable of seating 700 worshippers, cost £5000, and was opened on October 15th 1876. The building of the manse in 1879 completed the church property. It cost, with site, £2300. If the town has grown greatly in modern times, the congregation has also had its increase. In 1868 there were only 32 communicants, and this small number fell off somewhat until the commencement of Mr. Gillies' ministry, in 1876 the number recorded is 65 ; in 1877,

121 ; in 1880, 175 ; in 1883, 195 ; in 1886, 207 ; and the number has gradually increased until, in 1898, the average attendance at the Communion table was 239, while the membership on the roll was 350. During Mr. Gillies' pastorate of 23 years the revenue for ordinary purposes has averaged about £1000 per annum, while the amount which has been received from all sources exceeds £30,000.

Mr. Gillies, however, would be himself the first to confess that he had come far short of his own ideal. He covered the period of his sojourn in Timaru, when he wrote, not in the vigorous prose of his numerous pamphlets, but in smoothly flowing rhyme, *re* the Otago Jubilee celebrations, words which we heartily endorse :—

“ And now, at close of fifty years,
No vain regrets, no useless tears,
We waste o'er changes unforeseen
Or sigh for things that might have been ;
But joining in a song of praise,
Our hearts and voices we upraise,
With fellow settlers great and small,
To Him who ruleth over all :
For every blessing of our lot,
In this fair land and favoured spot ! ”

CHAPTER XII.

BETTER THAN THE GOLD OF WESTLAND.

Settlement in Westland—Mr. A. Scott writes the Presbytery—Rev. John Gow's Visit to Westland—Hokitika Charge Organised—Mr. Gow's Settlement—Great Undertakings—A Noble Group of Office-Bearers, Messrs. A. Bonar, C. E. Button, A. Scott, Mueller, &c.—Greymouth—Rev. Jos. McIntosh with his Wife Shipwrecked on their way—His Work at Greymouth—Mr Gow's Success in Westland—Rev. James Kirkland—Mr. D. W. Virtue—How Rev. W. Hogg Came to Assume the Pastorate of Ross—Failure of Ross Mining—Dangerous Journeys—The First Presbytery—Stafford—Kumara Leaps into Prominence—Mr. Hogg Leaves for Sydney.

SETTLEMENT in Westland is not governed by the rules that regulate population in agricultural districts. It partakes of a character quite its own. Few of the advantages enjoyed by the Canterbury Plains, for example, are possessed by Westland. The difficulty of approaching it in early days by sea or land, the broken nature of its surface, the magnitude of its glaciers and snow fields, the fluctuations of its rivers, the general poverty of its soil, and the moisture of its climate, all combine to make it for immigrants a somewhat undesirable place to live in. Notwithstanding, it has to-day, though only twenty-five miles wide, a population of 15,000. Besides a goodly number of people in other districts have resided in it for a longer or shorter period of time. Its towns in their origin have been mostly of mushroom growth, and in their subsequent history some have shown strong similarity to the same perishable fungus. A few



have collapsed as suddenly as they have sprung into life, like flowers in a garden swept by a Canterbury nor'-wester, and some have survived to lead a precarious existence. Ministers of charges, like those of Reefton and Ross, after entering on their labours with high expectations, have had to stand by and see their flocks grow thinner day by day, while perhaps some of their fellow labourers in other districts were welcoming home-returning prodigals, whose absence they had long deplored. Fluctuation, bad enough elsewhere, is here the predominant and only sure factor. The love of money, which is the "root of all evil," constitutes the disturbing element. Home, school, society, church, and everything else, must give place to the gold that, as a quaint writer puts it, "hath wings which carry everywhere, except to heaven." Not that gold-seekers are sinners above all others. Rivarol truly remarks, "Gold, like the sun which melts wax and hardens clay, expands great souls and contracts bad hearts." Just as the most eminent Christians are found among soldiers and sailors, so some of the finest characters, as we shall see, have been met with in Westland. The grace that keeps them from being submerged by the waves of selfishness, worldliness, and avarice, makes them strong and vigorous swimmers in the ordinary sea of humanity. The Golden Coast forms a good harvest field for the missionary in spite of the

"Gold, father of flatterers, of pain and care begot :

A fear it is to have thee, a pain to have thee not."

Hokitika has been called the centre of the Golden Coast. It owes its birth to the gold rush of March 1865, commonly known as "the Hokitika rush." Prior to this there were a few tents occupied by stray adventurous pioneers on the bank of the river. News of rich gold finds on the West Coast had gone out in the beginning of 1865,

and thousands from Otago and other parts of this Colony, and even from Victoria, came pouring in by land and sea about March of that year. Vessels crowded with gold-seekers might have been seen almost daily essaying the treacherous bar. The beach became strewn with wrecks, and gave to Hokitika an unenviable notoriety in those days. Many tried to reach it by a not less dangerous land route, crossing from Christchurch the unopened mainland. What barrier will stop those in quest of gold? Revell street sprung up as if by magic on a sand-bank running along the north side of the river. Side streets were added with similar rapidity. The temporary tenements were run up with either canvas or timber, and almost every other one was a grog shop, dignified with the name of an hotel.

In Revell street, long the chief business street of the city, might now have been seen at times a motley throng. There were men of various denominations and of no denomination, Englishmen, Scotchmen, Irishmen, and persons belonging to races other than the Anglo-Saxon. Over the intoxicating cup many a heated discussion took place about the prospects of this and that mining claim. Occasionally it ended in blows. Gold furnished an inexhaustible theme. Some, in their endeavour to acquire it by a short cut, added the vice of gambling to their other delinquencies. Many of the more disreputable class, however, soon left the district. The majority of the gold diggers, when matters settled down a little, were intelligent and law-abiding men, who brought much knowledge and skill to bear upon a vocation which they eagerly and enthusiastically pursued.

“ There are dreams in the Gold of the kowhai ;
And when ratas are breaking in bloom,
I can hear the rich murmur of voices
In the deeps of the fern-shaded gloom.”

In most of the inland mining centres libraries and reading rooms were very early established, and many can testify to the reading habits and the wide general knowledge of the diggers as a class. Their occupation required at least a partial knowledge of scientific lore. As a rule they were favourably disposed towards the Gospel, and most liberal in its support. The first ministers in Greymouth and Hokitika were paid £400 per annum; Stafford paid a stipend of £300; and when the church was established in Kumara the same ministerial support as at Stafford was afforded. Such was the field in which the Presbyterian cause came into existence on the West Coast.

Mr. Archibald Scott, now the respected Manager of the Standard Insurance Company, Christchurch, had the honour of being the first to move in the direction of providing ministerial services for the Presbyterians of Hokitika. He wrote a letter in the beginning of 1865 to the Canterbury Presbytery, setting forth the rapid growth and pressing needs of the members and adherents of the Church in and around Hokitika. The result was a visit from the Rev. C. Fraser of Christchurch, who thought the best way to test the intensity of their desire for ministers in Westland was to solicit contributions from the West Coast people for the bringing of them out from



MR. ARCHIBALD SCOTT.

Home. He must have been satisfied of a strong wish on their part for the ordinances of religion, for on July 11th of that year we find him reporting to the Canterbury Presbytery that he had remitted £100 to the Old Country for a minister on behalf of Hokitika, and would shortly remit also on behalf of Greymouth. After Mr. Fraser there came various other ministers to temporarily supply ordinances, amongst whom were the Rev. J. Campbell, of Lincoln and Prebbleton; the Rev. Geo. Grant, of St. Paul's, Christchurch; the Rev. John Gow, of Lyttelton; and Rev. John Hall.

The Rev. John Gow's visit was to be attended with results important for Westland. Early in 1866, or a few months after his settlement in Lyttelton, he was sent by the Presbytery to organise a congregation in Hokitika. On that occasion he preached for a month in the Brigade Hall, Revell street, administered the Lord's Supper, formed a communion roll of 66 members, and held a congregational meeting at which, for the purpose of building a church, there was elected a Committee consisting of Messrs. J. A. Bonar, J. McHaffie, A. Scott, J. S. Johnstone (solicitor), J. M. Aitken, and M. Sprott; Mr Bonar being Treasurer, and Mr Scott, Secretary. This Committee was a strong one. It was composed of energetic and experienced business men, in whose hands the building of a church soon made good progress. Hokitika has always been blessed with excellent ministers and office-bearers.

Some difficulty was experienced over the selection of a site. Two sites had been set apart by the Provincial Government of Canterbury for church and school purposes, as if it were haunted by the consciousness that, neither of them being of much value, the Presbyterian congregation ought to be accorded a choice. As a matter of fact, the



CHURCH
HOKITIKA



CHURCH &
MANSE.



one was a swamp and the other out of the way. Both together comprised about two acres, while larger areas, with better land, were reserved for other denominations. The site on which the church and manse now stand was originally set apart as a reserve for a Congregational church and school. After the other Churches had made a beginning the Rev. B. Drake came to Hokitika in the interests of Independency, and built a small wooden house on the reserve. He had only been resident for a few weeks when he came to the conclusion that it was hopeless to establish there a branch of his Church. Overtures having been made to him by the Presbyterian Committee he agreed to surrender all Congregational Church rights to the reserve in favour of the Presbyterian Church, and the Committee on its part agreed to pay him the sum of £50 in view of his outlay. With the assistance of the Hon. J. A. Bonar, who was then Gold Fields Secretary, the transfer was sanctioned by the Government, duly gazetted, and in due time made over to the trustees appointed by the congregation, viz., Messrs. James A. Bonar, W. S. Reid, A. Scott, and W. Jack. The church has no reason to regret the action of the Committee.

Here, eight months after the first congregational meeting was held, the church was erected at a cost, exclusive of spire which was added afterwards, of £700. During three months of this important period the congregation enjoyed the wise counsel and stimulating ministrations of Rev. John Hall. He had come out from the Irish Presbyterian Church, been labouring for sometime in Vancouver's Island, had received instructions from the Home Mission Board to proceed to Auckland with the view of ministering to the Waikato people, but at the urgent solicitation of the Church Extension Committee, he came to Hokitika.

In building up the first Westland Presbyterian congregation he rendered most efficient service.

Possibly a call would have been given to him had he not thought he could do better work in organising charges throughout the Church. The eyes of the congregation then turned towards Mr. Gow, and not in vain. The Presbytery having received a memorial signed by 57 communicants and 69 adherents, asking for a moderation in favour of the minister of Lyttelton, on November 7th 1866, Mr. Hall was instructed to moderate in a call. The result was that a call in favour of Mr. Gow, duly signed and certified, reached the Presbytery at its meeting on January 9th 1867. Two circumstances, amongst others, weighed with Mr. Gow in accepting it. One was that the storm raised over the rejection of Mr. Ferguson of Lyttelton, which had found its way into the supreme court of the Church, had not quite subsided. The other was, that the Hokitika people offered a stipend of £450. The latter were determined that, since for lack of a settled minister they were somewhat late entering the field as a congregation, they would now offer such an inducement as should at once secure an acceptable pastor. Besides, it was the time of a gold boom. Mr. Hall having left Hokitika, and no other minister being available, Mr. Gow inducted himself. For a similar reason he opened the new church on February 3rd 1867, and ever since that time the congregational year has begun with the 1st of February.



REV. JOHN GOW.

Some fears were entertained lest the Presbyterians who had gone to swell the Church of England and Wesleyan congregations should be lost to the Church. No sooner, however, was the old blue banner of Presbyterianism unfurled by the strong hand of Mr. Gow than these former sons and daughters of the Church bravely and loyally rallied round it. From that day till the present the Hokitika congregation has held a conspicuous place among the Christian churches in advancing the Redeemer's cause in Westland.

The next step was to purchase a manse. Here there is a disappointing falling off. The ministerial residence was not at all on a scale with the church finished or the stipend promised. It was a small cottage of four rooms; yet, though it was the only accommodation afforded Mr. Gow's family for years, no complaints were made.

Almost every year for a number of years, the congregation, in addition to meeting current expenses, initiated some building or embellishing scheme. Towards the close of 1867 a vestry was provided for the church, Mr. M. Sprott, father of the wife of Rev. E. Mackintosh late of Temuka, lecturing to raise the necessary funds. In 1868 the church was lined at a cost of £230, and two rooms added to, and sundry repairs effected upon, the manse at a cost of £150. In 1869 it rendered assistance, pecuniary and otherwise, to Greymouth. In 1870 the paddock in which the church stood was taken in hand, and the huge stumps that covered it, the remains of the gigantic trees of early days, were rooted out. This entailed considerable labour. A feature of the proceedings was a "stump concert," which in spite of the name offered a sumptuous bill of musical fare, and netted £50. In 1871 the sum of £122 was expended in completing the spire of the

church. The motto of the congregation seemed to be:—

“ Strengthen the wavering line,
 ‘Stablish, continue our march
 On to the bounds of the waste,
 On to the City of God.”

The prosperity of Hokitika congregation, of which Rev. W. Douglas is now the efficient minister, has been largely due to its excellent staff of office-bearers. As a rule, they have been men of the right stamp, who put their whole heart and soul into their work. The first Session was composed of as noble a band of workers as any minister could desire to have. Their names were Messrs. A. Bonar, A. Scott, G. Mueller, J. Crerar, Andrew Orr, Joseph Anderson, and Andrew Peebles. A few words as to the more prominent of these will not be out of place.

Mr A. Bonar, whose photograph appears in the Hokitika group, has an interesting history. He is said to have represented the Elgin Borough in the Established Assembly at Home, and to have been the first Free Church Treasurer, a distinguished office which he held for four years. He is credited with having sought out his successor, Mr John Macdonald, who discharged the duties of the Treasurership for 40 years. Dr. John Bonar, afterwards Secretary for the F. C. Colonial Committee, was a brother of his, while Drs. Horatius and Andrew were cousins. He was an elder in Dr. Gordon’s church, Edinburgh, and was on most intimate terms with Dr. Andrew Thomson, Merle D’Aubigné, Duchess of Gordon, and all the giants of those days. His grandson is called Merle after D’Aubigné.

A man bringing such traditions with him to New Zealand was sure to infuse a good spirit into the Hokitika congregation. He was a prime mover in starting the

Presbyterian cause there, and a chief spoke in the wheel of its progress. Reverence for the Word of God was one of his pronounced characteristics. His reading of the 100th Psalm was said to have been majestically solemn and impressive. He was also one of the originators of the local Benevolent Society.

Mr. C. E. Button, now of Auckland, rendered good service to the congregation in many ways. He was a man of ability, who was brought to the knowledge of the truth under the ministry of Rev. Mr. Gow and who cheerfully afterwards devoted all his energies and talents to the furtherance of the Gospel in Hokitika. Lectures were sometimes given by him when funds to meet some of the many building schemes inaugurated were required. He wasn't above starting a psalmody class and himself for a time acting as precentor. A great enthusiast in musical matters he had a large hand in modernis-



MR. C. E. BUTTON.

ing this part of divine service in the congregation. Possessed of excellent speaking gifts, and a good character, he was always most acceptable to the people, was often pressed into taking a service at Hokitika, and regularly supplied such outside preaching stations as Blue Spur, Woodstock, &c.

The following incident will furnish an example of the diffidence of true worth. Rev. Mr. Gow had to open the new church at Stafford, and Mr. Button was appointed to conduct the evening service at Hokitika. While the latter service was proceeding Mr. Gow arrived in town and quietly slipped into a corner of the church, desirous that his presence should be unobserved. The preacher, however, observing him felt disconcerted, and as he himself put it afterwards, "steadied himself by giving out the intimations."



MR. MUELLER.

Mr. A. Scott we have already referred to as moving the Presbytery to organise a congregation, acting as Secretary to the first Committee, and filling for years the office of honorary precentor. His chief work, however, was done in the Sabbath School, where he nobly served the church by acting for 13 years in the capacity of Superintendent, ably assisted by a most efficient band of Sabbath School teachers.

Mr. Mueller, now of Auckland, also rendered invaluable service by conducting a Bible Class, by occupying the pulpit in the minister's absence, and by preaching all around the accessible outlying districts.



All the members of the Kirk Session were impressed with a sense of the largeness and importance of the field of labour they had been given to superintend, and the fewness of the spiritual labourers at work in it. Instead, therefore, of complaining of the minister's frequent enforced absences from the pulpit, they very cordially afforded him every facility for visiting the outlying districts, that he might preach the Gospel, administer the Sacraments, and organize new congregations. Every man gave ungrudgingly what help he could. "All true men," says Carlyle, "are soldiers in the same army to do battle against the same enemy, the empire of darkness and wrong."

"United we stand, divided we fall;
It made and preserves us a nation."

Greymouth had a minister settled in it soon after Hokitika. The Rev. John Hall had been there holding services, that were much appreciated, in billiard rooms of the hotels. So had the Rev. John Gow and the Rev. C. Fraser, but we need hardly say that the spiritual wants of the district were not met. Grumblings loud and deep reached Christchurch from that place in 1869 about no minister being forthcoming, although £93 had been locally collected by Mr. Fraser for the purpose. Rev. Joshua McIntosh was sent to supply them with ordinances for a time. Being an acceptable preacher the Greymouth people took to him at once, and requested the Presbytery of Canterbury to moderate in a call. The request was granted, and a call to Mr. McIntosh, moderated in by Mr. Gow of Hokitika, and signed by a large number of Presbyterians at Greymouth, was placed by the Presbytery in the hands of the minister of Lyttelton at its meeting in Christchurch, January 1870. It was at once accepted by

him, whereupon the Moderator did there and then induct him into the pastoral charge of Greymouth, investing him with presbyterial powers for carrying on pastoral work in the large and isolated district of Grey Valley.

Mr. McIntosh was anxious to get to his new field of labour as soon as possible, and in those days it was somewhat difficult to reach. So early in February 1870 he almost chartered a small steamer called the "Charles Edward." The arrangement was that the little boat should take Government stores and other supplies to men who were engaged on some public works not far from Martin's Bay on the West Coast, and then go on to Hokitika. But the "Charles Edward" sank as far as the bottom of Martin's Bay would permit, and destroyed most of the property belonging to Mr. McIntosh. All on board got safely to land, though not without some difficulty. Mrs. McIntosh, especially, had good reason to remember the occurrence while she lived. On the bleak shore, with no woman or other person possessed of even a smattering of medical skill present, she gave birth to a daughter. The child was called, after the district, Martinette Percy Whitworth. In this place they were found by the crew of a boat sent round to search for them by the Government. Being rescued by the steamer "Kennedy," they reached Greymouth on the morning of Sabbath March 20th 1870. How true what Dr. G. MacDonald says :

"Fair is this out-world of Thine,
But its nights are cold,
And the sun that makes it fair
Makes us soon so old."

For some months Divine service was conducted morning and evening in the Volunteer Hall, and in the

afternoon at Pareoa and Cobden. A few months afterwards a church site was procured in Hospital street, where a beautiful church, capable of seating 200 persons and costing £600, was opened for worship on Christmas Day.

With the inauguration of services in the new church began the conduct of a Sabbath School by Mr. James Savage, a teacher of great experience in the work, and one whose services in the district were greatly appreciated. He commenced the year with 11 pupils and ended it with about 100. The school has been extremely fortunate in always having a staff of godly and devoted teachers under zealous and able superintendents. Mr. James Ring, the present superintendent, has held the position for 16 years, and the school to-day bears testimony to his efficient management. The teachers number about 20, and are all on the Communion roll of the church.

A young ladies' Bible class has for years been conducted by Mr. John Bain, and so close is the bond of union between teacher and pupils that the members only sever their connection with the class when they join the teaching staff of the school, remove from the town, or enter the married state.

On the 19th October 1873, the first Session was formed by the ordination of Messrs. Thomas Wright, Joseph Anderson, F. H. Geisow, William Moutry, Samuel Hill, and Thomas Jolly; but, on account of the many changes which inevitably take place through the flight of time, not one of these is now a member of Session. A manse, situated on Preston road was purchased for £400, but afterwards was found to be unsuitable. It was, therefore, sold, and in March 1877 the present manse in Tainui street was bought at a cost of £540. As might have been expected, Mr McIntosh had a good deal of rough work to

do in those pioneer days. He visited the various mining centres inland, when, there being no roads, travelling was a work of extreme difficulty. Monthly services were held at Marsden, where a good congregation was gathered and maintained through the fostering care of Mrs. Russell, Mr. John Bain, and Mr. H. Hewett. Ordinances were also afforded at No Town, where a neat church was built and opened free of debt through the exertions of Messrs. Livingstone, Hastie, and M'Beath. Many other places also were visited, and thus the good seed, with patient labour and sacrifice, was sown far and wide.

“ But all through life I see a cross,
Where sons of God yield up their breath.
There is no gain, except by loss ;
There is no life, except by death ;
There is no vision, but by faith ;
Nor glory, but by bearing shame ;
Nor justice, but by taking blame.
And that eternal passion saith :
‘ Be emptied of glory, and right, and name.’ ”

How were matters meantime in Hokitika ? Mr. Gow's ministry there was not of long duration. The attractions of a city charge, and the education of his family, induced him to accept a call to St. Andrew's, Dunedin, in October 1871, and he left amid the sincere regrets of an attached people. He had been less than five years settled on the West Coast, but they were years of earnest, honest, and hard work. As the father of Presbyterianism in that part of the world he did much by his energy and organizing zeal to place the church on a good foundation. His preaching was solid, evangelical, and practical, and brought blessing to many. Perhaps the *fortiter in re* came occasionally into evidence, as when a complaint was once made to the Presbytery that he had excommunicated, of

his own authority, a troublesome opponent. A bold and courageous reformer of the Lutheran stamp, was much needed in those days. A gentle Melancthon on the West Coast in early times would have been quite out of place. He would not have accomplished half the work. Mr. Gow had some of the qualities that go to make a man a leader of men. He gathered around him many persons of intellectual gifts and good social standing. Several who now occupy leading positions in the Colony were once connected with the Hokitika congregation, such as the Solicitor-General of New Zealand. Few congregations have had so many enterprising and talented members. Some may explain this circumstance on the principle that :

“ Maidens, like moths, are ever caught by glare,
And mammon wins its way where seraphs might despair.”

We prefer rather to see in it the grace that consecrates great natural talents and energies to Christ.

After a vacancy of eleven months the congregation called the Rev. James Kirkland, of the Clutha Presbytery, and he was inducted on September 10th 1872. Like his predecessor he was an earnest and vigorous worker, who kept the congregation well together. His preaching was evangelistic as well as evangelical. Many during his ministry were saved from wrath to come, and proved themselves afterwards to be steadfast followers of Christ.

It was during his pastorate that Mr. D. W. Virtue, now of Wellington, became attached to the Church. Like Mr. Button he had excellent preaching gifts, which he was always willing to exercise for the benefit of the congregation, either in Hokitika or in the outlying districts. The present manse was erected in Mr. Kirkland's day; but he never occupied it. He accepted a call to the Taieri on October 4th 1875.

Ross about this time came to have a settled minister. Tidings reached the Canterbury Presbytery that ecclesiastical matters there were



MR. D. W. VIRTUE.

not in a satisfactory condition. A Mr. Sutherland, had been holding services in Ross, but had gone. In their difficulty the people had engaged a Mr. Porter, who had been a Baptist minister; and a rumour was abroad that he was seeking to alienate the Church property. Accordingly, the Presbytery sent Rev. W. Hogg, of Amuri, to visit the district and report. Mr. Hogg, wearied with his constant saddle duties in North Canterbury, was not unwilling for a change. Taking a seat in Cobb's coach, he

proceeded by the overland route, and was overwhelmed with admiration at the wondrous scenery of the ranges, especially of the grand and terrific ruggedness of the Bealey, and the wild luxuriance of the Teremakau avenue. On the evening of the second day he reached Hokitika, crossed the river and the Hospital lagoon to Jemmy Rea's hostelry, mounted Jemmy's waggon, and, going by the edge of the sea part of the way, soon reached Ross.

Mr. Colin Campbell, manager of the New South Wales Bank, received him on arrival, and showed him no

little kindness. Having preached in the church morning and evening on the Sabbath after he arrived to good congregations, Mr. Hogg visited some of the miners in the home of their operations. He was much struck with the desolation that always attends the footsteps of the gold digger. Trees of vast size lay heads and points ; while boulders great and small washed clean of clay lay thickly scattered over the ground. Indeed no clay could anywhere be seen. Everything of that nature had been washed away down to the solid rock, except in the neighbourhood of the sluicing drains, which narrow and deep crossed and recrossed in various directions. He found the miners as eager for a yarn as they were for gold, especially about other districts and other days. He experienced them, also, in spite of their failings, quick to respond to the appeal of distress, and comparatively free from the grosser vices.

After a few weeks the people of Ross expressed to Mr. Fraser, then in Hokitika supplying the pulpit vacated by Mr. Gow, a desire to call Mr. Hogg, and requested him to moderate in a call. This he did on May 24th 1872. The call was signed by 167 individuals ; but in six months afterwards a dozen of them were not to be found in the Church. Now for the reason. Gold mining in and around Ross was first what is called surfacing, *i.e.*, washing away all the sand and clay on the surface. Afterwards deep shafts descending as low as 300ft. were sunk, and the débris sent up to the top to be put through sluice boxes. "The Cassius" was one of the chief of these, giving access to a mine rich in gold. It was 350ft. deep, and drained by a powerful pump, which worked incessantly day and night. On July 26th 1872 a miner working below incautiously struck his pick into the wall that separated this mine from an old claim, when, lo!

a huge volume of water rushed in and submerged everything, the workmen barely escaping with their lives. The steam whistle which was set agoing on that occasion sounded the death knell of the Ross goldfield. Many a good cause has been injured in a similar way.

“ Evil, like a rolling stone upon the mountain top,
A child may first impel, a giant cannot stop.”

Not anticipating that prosperity was about to vanish from Ross the congregation had set about the enlargement of the four-roomed cottage that served for a manse, and Mr. Hogg had brought over his family in September. Seeing how matters stood, he worked hard to keep a congregation together, but it was not to be. Gold being no longer found in payable quantities, the people at Ross and all down the coast began to flock out of the district, many taking their houses with them. Two years previous to this, when he first came over, there were in the region south of Hokitika more than 1000 people. Now you might travel for miles without seeing a human being. It seemed that, just as the Anglican and Wesleyan clergymen had to flee from Ross, so the Presbyterian minister should have to beat a retreat. Determined, however, not to give in easily, Mr. Hogg betook himself to work among the “ Beach Combers.” These were men who scattered themselves over the beach, especially near the mouths of the great rivers, and after a storm washed the sand thrown up by the action of the waves and deposited along high water mark. The few old diggers who had found payable gold in the bush, and who were engaged making aqueducts and bringing powerful jets of water to bear upon their claims, also received his attention.

In those days when Presbyterianial business fell to be transacted, the Canterbury Presbytery would adjourn to

meet at Hokitika on a certain date. The day specified coming round, Revs. Gow and McIntosh with Mr. A. Bonar, elder, met and transacted the business, and afterwards adjourned to meet at Christchurch. This transference of authority had the recommendation, at least, of obviating the difficulties of travel, and was adopted as a provisional arrangement. One naturally asks, if the Westlanders could suitably uphold the dignity of the Presbytery of Canterbury, what was to prevent them from forming themselves into a Presbytery of Westland? And so they eventually did. The first meeting of the Westland Presbytery took place on January 7th 1874.

The members who constituted the court were :—

REV. J. KIRKLAND, minister of Hokitika.

REV. JOS. MCINTOSH, minister of Greymouth.

REV. W. HOGG, minister of Ross.

MR. ANDREW ORR, elder, Hokitika.

MR. F. H. TUESSON, elder, Greymouth.

At a meeting of the Westland Presbytery, held soon after its formation, Rev. W. Hogg tendered his resignation of Ross. His brethren thought that things were at their worst, and were likely soon to mend. It was agreed, therefore, that his resignation should lie on the table, and that he should turn his attention to the district of which Stafford was the centre. So Mr. Hogg got enlarged a little manse at Stafford, in which an evangelist, Mr James Laughton, who was working the district, had been living, and removing his family thither, toiled here for two more years. The prospects of gold did not

brighten. Long before the end of that period the Stafford and Waimea diggers had begun to think that their work was done.

Kumara at this time leaped into prominence. It happened in this way. Thoroughly discouraged, the Stafford people began to ask, "How are the Houlahans getting on at the Teremakau?" If report was correct they were getting on exceedingly well. It was said they were acquiring gold in more ways than one. A confidential whisper reached Stafford that they were engaged in the illicit distillation of poteen. Instantly there was a stampede for the Teremakau, and again Mr. Hogg was left high and dry. He tried Reefton for three months, but that place was not yet ripe for a charge. Like his English Church predecessor, Rev. Mr. Cross, he had to give up the attempt. Coming back he selected a site for a church and manse at the scene of the recent rush. This was a short time afterwards exchanged for one in the heart of the new diggings, on which a small church was built, while a manse in keeping was erected some distance from it, up on the Hokitika and Greymouth roads. The huts and tents in the new township increased rapidly, forming a considerable street which ran down to the selection of Mr. Seddon, now the Hon. Dr. Seddon, Premier of New Zealand. Mr. Hogg tells us that the new goldfield, which is now probably the largest hydraulic-sluicing mining centre in New Zealand, got its name through Mr. Mueller, the Chief Surveyor.

Mr. Hogg had enough of the West Coast. His was an isolated position. Clergy and laity both deserted him. When Mr. Kirkland departed for the Taieri and Mr. McIntosh returned to Canterbury, he was the only minister left in Westland. Other labourers came to the Province ;



but his work he viewed as done. On October 8th 1876 he sailed by the Wakatipu for Sydney, ready to say, in spite of all his trying experiences in Amuri and Westland,

“ Old memory may bring me her treasures
From the land of the blossoms in May,
But to me the hill daisies are dearer
And the gorse on the river-bed grey.
The speargrass and cabbage-tree yonder,
The honey-bell'd flax in its bloom,
The dark of the bush on the sidelings,
The snow-crested mountains that loom
Golden and grey in the sunlight,
Far up in the cloud-fringed blue
Are the threads, with old memory weaving,
And the line of my life running thro';
And the wind of the morning calling
Has ever a voice for me
Of hope for the land of the dawning
In the golden years to be.”

CHAPTER XIII.

THE DIFFICULTIES OF ECCLESIASTICAL PIONEERING.

Undefined Parishes—Trudging On Foot—Bullock Riding—Clerical First Attempts at Riding—A Probationer's Troubles—Fording Rivers—Stuck Fast on a Bridge—Lost in the Bush—Places of Worship—Wairau Massacre—Attack on the Pukekohe Church—How Dr. Elmslie got his War Medal—A Mixed Membership—The Wild Grapes of Judah.

This chapter is intended as a pleasant break in the monotony inseparably associated with ancient history, while presenting, as in a picture, important features of early times. Numerous references have already been made to the trying experiences of our ecclesiastical pioneers, but perhaps it will be interesting to gather together here a few specimens of the difficulties with which they had to contend. Modern church workers may learn what they owe to them, and how comparatively smooth their own path is. It would give a feeble conception of their trials to say that their paths were studded with thorns or to exclaim,

“ Had you seen these roads before they were made
You'd lift up your hands and bless General Wade.”

They had no such luxuries. Precedent did not hamper their movements. Walking in the footsteps of those who had gone before while threading dangerous ways was a pleasure denied them. Physically and metaphorically they had to carve out new paths for themselves. The country was well-nigh impassable. In very many places it was covered

with dense, tangled, primitive bush. This bush was composed of giants of the forest, intermingled with smaller trees, shrubs, creepers, and climbers, supplejack and bush-lawyers, parasites and epiphytes, the whole forming a dense mass of exuberant, matted vegetation that made a passage through it next to impossible. The manuka, that grew profusely in the open, was harder to penetrate than the bush. Fire and the settler's axe are rapidly making these difficulties things of the past; and in forestless land, perhaps, creating others of a different kind to take their place. Once all the gorges were filled with this native bush and the hills clothed with verdant foliage from base to summit. In the low-lying plains travellers had to encounter the marshes and raupo swamps, the Maoriheads, the flax bushes, and all the rank vegetation that delights in the lowlands of an undrained country. There were no roads through its rugged, untamed wilderness. There were no bridges over its many wide and dangerous rivers. Of what Europeans would call civilised dwellings there were none. Few and far between were the spots of which an explorer might sing at sundown, after a weary tramp, in the words of Moore:

"I knew by the smoke that so gracefully curled
Above the green elms that a cottage was near,
And I said, "If there's peace to be found in the world,
A heart that was humble might hope for it here."

A little of such a country would have been to our pioneers a feast. What circumstances allotted to them proved a surfeit. The Rev. Mr. Macfarlane ministered to all denominations in the Wellington district, and crossing Cook's Strait, paid an occasional visit to the South Island. The Rev. D. Bruce found in the scattered units of the Presbyterian Church about Auckland a similarly wide field awaiting him, and took the care of all the Presby-

terian churches on his shoulders. The Rev. C. Fraser's parish for a time was the Province of Canterbury. The Rev. G. Barclay, who took South Canterbury off his hands, was accustomed to say that his parish was bounded on the north by the Rangitata river, on the South by the Waitaki, on the West by the Southern Alps, and on the East by the Pacific Ocean. Indeed he had doubts sometimes whether there was not an obligation resting on him to risk his life in the mountain torrents, and, crossing some saddle of the snow-clad ranges, to find out what the neglected settlers were doing on the West Coast. The Rev. W. Hogg, who took over Amuri district, at the northern end of Mr. Fraser's first parish, viewed his field of labour as extending from the Upper Clarence to the Hurunui, and from the Spencer Range to the sea. Seven new charges have been formed out of Rev. T. Norrie's original parish. In fact the early ministers of New Zealand were like the shining orbs of heaven, whose spheres of illumination are determined by the intensity and volume of their own light, and the atmospheric conditions of the dark worlds by which they are surrounded.

We need only mention a few specimens of the leading difficulties with which they had to contend. First in order will come trudging on foot. Now-a-days, in moving from place to place, the minister has often great difficulty in making up his mind whether he shall go by train, or coach, or bicycle, or taking his own horse drive or ride, or walk the distance on foot. Fifty years ago he was delivered from all worry of that kind. He had only to choose between riding and walking. In many cases he was mercifully preserved from even that mental strain, and, by force of circumstances, tied down to the most primitive method of progression. The minister of Amuri itinerated for years

through his extensive parish on foot with his staff in his hand and his swag on his back, travelling often fifteen and sometimes twenty miles a day. Frequently he was absent for a month, leaving the occupant of a cob house that served for a manse, singing by times in pathetic tones :—

“ For there’s nae luck about the house,
There’s nae luck ava ;
There’s little pleasure in the hoose
When oor guidman’s awa.”

Rev. D. Hogg’s experiences, therefore, at Wanganui were not exceptional. His clothes were often torn by bush lawyers, or covered with a tenacious clay that it was difficult to brush off without bringing away the face of the cloth. He came not to care what sort of lower garments he had on, if they were strong and hung well together. If he happened to be wearing anything respectable, such as his Sunday trousers, he stuffed them down into great boots. Even then the mud would get in. Sometimes the mud got into the boots, and sometimes the boots got into the mud. It was easy for him to plant his foot down, but it was often very difficult to lift it up. Frequently the foot came away without the boot. His early riding experiences were not much of an improvement. He used to say that his first horse was a bullock, and that he was the most faithful and sure-footed animal he ever rode.



REV. D. HOGG.

“ Better is the ass that carries us than the horse that throws us.”

He never reared, nor plunged, nor shied, nor bolted, nor was guilty of any of the wanton acts for which his fellows of the undivided hoof are distinguished. As for stumbling, he had a strong aversion to that. He only slid from one hole into another. But when his master had enumerated all his good qualities, he generally added the rider, "he was uncommonly slow." The time was not altogether lost. Most of the minister's study was done on the bullock's back. There books were read and sermons were written. Little other opportunity of doing so existed. Much of the pastor's time was spent in the saddle. His house was a four-roomed cottage, filled with romping children, who made meditation difficult. He was always well pleased when he could on his bullock accomplish both the outward and return journey in one day. Frequently it took him the greater part of a week to pay one distant visit. Sometimes the driver wanted to go one way and the bullock another, and it was some time before they came to an understanding. In most cases the bullock was right. He knew by instinct the right path to take better than his master. This bullock was curiously caparisoned. We are sorry that we cannot treat our readers to a photograph of the turn-out. An old sack served for a saddle. The stirrups were made of plaited flax. The bridle was formed of the same material. If it broke there was no danger; the animal simply stood still till another was obtained from a flax bush by the wayside. A huge stick of manuka in the hand of the driver completed the curious outrig.

Some young ministers just from Home created great merriment in the early days by their awkward attempts at learning the art of riding. Some of them came from the city, and had never been on a horse's back. Mr. A. was a fine young man socially, intellectually,

and spiritually. He had all the qualifications that go to make up a successful Colonial minister and missionary but one, and it was very important. He knew nothing about riding a horse. He was sent to an out-district of Wellington Presbytery where ability to ride was a *sine qua non*. With a little oats he caught his steed, and after a few ineffectual efforts to mount, got into the saddle with fear and trembling. As he passed through the village at a slow walk, with his trousers up and his legs bare, holding on by the mane with both hands, the boys going to school cried to one another, "My eye, can't that cove ride?"

"But finding soon a smoother road
Beneath her well-shod feet,
The snorting beast began to trot,
Which galled him in the seat."

At that moment the horse heard or fancied he heard something in the bush, and sprang suddenly forward. Alas for the new chum parson! He lost his hat, he lost his seat, he lost his horse, he lost his way, and after wandering about for a time, found his road home, where the first question he asked was, "My horse is lost, how shall we manage to find him?" As a matter of fact, the horse had arrived hours before, exciting a good deal of anxiety at the manse as to the fate of his rider. Some time afterwards he had occasion to pay a pastoral visit, and got safely to his destination, knocked, and was invited in by the lady who opened the door. "But what about the horse?" said the minister. "Oh, just throw the bridle over a post," she said, "and there will be someone here directly who shall look after him." "But," rejoined the minister, with a puzzled air, "I don't know exactly how you mean me to fasten the horse. Will you do it for me?" There happened to be some young ladies in that house who were up to all kinds of mischief. They proposed next morning

to give him a lesson on riding. They brought him at a break-neck pace over the roughest country they could find, and "stayed not for brake and stopped not for stone," the young gentleman thinking every moment would be his last. When he got home, he went straight to bed. Next morning he made no appearance at the breakfast table.

A Westland minister used to make excursions down the coast that were attended with considerable danger. If the bluffs were sanded, he considered himself fortunate. Riding was then comparatively easy; though on one occasion in these circumstances he found himself enveloped in a big breaker, his garments drenched, and his pockets filled with sea sand. The levelling propensities of the sand he then found carried rather far for his personal comfort. If there was no sand thrown up upon the shore matters were much worse. To round the bluffs under these conditions meant leaping his horse from crag to crag and boulder to boulder. Unless the horse was used to it, the feat was attended with risk, and the horse soon became thoroughly exhausted.

"Riding and Tying" was on the main roads a common mode of progression, when two men had only one horse between them. One would ride on quickly for say twenty minutes, tie up the horse by the side of the road, and push forward on foot. When his fellow came up to the horse he mounted, rode on, passed the traveller in advance, and tying up the horse again left it for him, and so on. Each took his turn at riding and walking, and good progress was made. They needed, however, to be agreeable companions who were disposed fairly and amicably to portion out the use of the animal between them.

The Westland minister's experiences at accommodation houses were often trying, if not amusing. Once the food

was served up in the pot in which it had been cooked. The plates were of rusty tin, the knives were without handles, and the drinking cups were tin pannikins. The bed was in an outhouse, and was formed by placing "a little straw on a hard board, where insect powder would have been a desideratum, and from which a man rose in the morning, less rested than when he lay down."

Yet those early days had their pleasures. Everywhere he was kindly received. Everywhere he preached the Gospel as opportunity offered, and left the result with God.

"We micht be kind o' towzy in the days o' auld langsyne,
Yet we had hamely customs that we couldna thole to tine;
Our meat was braxy, tattie, an' brose', while to oor faith we clung,
The Highland creed was staunch and leal, when Jock and I were
young."

The probationer has always had his troubles. Mr. B. was no exception. He had no need to draw upon the equine species for the discipline of life. Getting through the six years' work and worry of his collegiate career was a struggle, pecuniary and otherwise. With little Greek and less Hebrew he got licensed, and resolved to show vacant congregations that he had not a vacant or unsettled mind. When preaching in his student days, he used to receive many flattering compliments. Somehow or other these all now ceased. He began to make anxious inquiry about vacancies, but, strange to say, no vacancy made any inquiry about him. He managed to get together three sermons, which he carried about with him. Their good points were not appreciated. They were not even seen. One on "The Withered Hand" seemed only to illustrate the paralysis of the limb into which Jesus put life. Another on "The Higher Criticism," which cost him much trouble, made many look as fierce as a Canterbury

farmer who has a hundred acres of wheat out in a raging nor'-wester, and led many to ask, "Does the fellow suppose that a farmer cannot use his dray until he learns who put it together and what woods were used in its construction, and in what proportion?" A third, on "The Judgment Day," instead of turning his auditors, as he anticipated, into the channel of answering for their own imperfections, set them wondering, "How will this man hold up his head at last and say that he preached the Gospel." He tried all sorts of candidates' tricks in vain. He quoted from Burns when he preached to Scotchmen, and made a handsome reference to the Green Isle as,

"First flower of the earth, first gem of the sea,"

when he addressed a congregation in which Irishmen prevailed. He even carried lollies for the children. All to no purpose. To his chagrin he saw other licentiates receive the call he longed for, and settle down and get married. One congregation thought his voice a trifle weak, another, his delivery feeble, another would have liked him better if he had not stuck so closely to the bit of paper. Some heard that he was delicate in health, some that he preached in other places and was rejected, until he concluded that if a candidate could only drop down from the moon, preach, and then return into the woods until after the congregational meeting, he would stand a good chance of being elected.

It seemed a pity that to his other hardships should be added those of horsemanship. Yet so it was. In the beginning of his protracted probationeering career, the task was set him of riding sixteen miles on a warm day inside two hours. He was dressed in his Sunday best. The sexton caught, groomed, and saddled the horse, and the

elder instructed him how to elevate out of danger, with pins and strings, his long coat tails. But just as he was about to be hoisted into the saddle, he suddenly remembered that he had on his best black trousers. For this his chaperon was puzzled to find a remedy. The minister's wife, however, was equal to the occasion. She came out and suggested the pinning of sheets of brown paper over them. That day the people who saw him never forgot. That day he never forgot himself. His experiences were such, that he vowed, should he never get a congregation, not to accept a call to one which necessitated riding. A motto of his ever afterwards was :

“Horses and poets should be fed, not pampered.”

Fording rivers was another difficulty. New Zealand is a well-watered country. It is intersected with streams. Its high mountains swept with storms that bring sometimes snow, sometimes rain, and sometimes hot north-westerns, mean numerous and fluctuating rivers. Anyone who has been to Mt. Cook in the early part of the excursion season will know that the many “creeks” that cross the road leading thither may be innocent-looking streams one moment and half-an-hour afterwards may be raging torrents, rolling huge boulders along as if they were pebbles, with a sound like thunder, and endangering trap, horse, and human life. There and elsewhere fords are constantly changing. Often they disappear altogether, and a new one, with careful experiment, has to be found. Frequently, what is more dangerous still, the old one is broken up into deep holes that are unknown even to the experienced and frequent passer-by. There are snags, too, and shifting sands, and other dangers to be encountered. In recent times many of these rivers have been bridged. Many of them are at present being made safe for traffic by

engineering skill, but fancy the solitary wayfarer, in antepontine days, being obliged in all seasons and in all weathers to find and cross a ford as best he could. Every district has stories of accidents met with and lives lost. The minister who had to pay a visit to a dying man, or hold a service on the other side of the river, and who was desirous to fulfil his engagements was exposed to special danger. The more conscientious and faithful he was the more daring he became, and the greater risks he ran. A few examples will suffice.

A minister, who is still living, and has a wholesome dread of New Zealand rivers, as well as a lively sense of the providential care of God, had to cross a snow river far from the hills. It was summer time. The sun was shining brightly, and all nature was still. There had been no rain for many weeks. No danger whatever was anticipated by the joyful traveller. He knew the ford well, and had crossed it again and again. When he neared it he saw that the water was muddy, and then he realised for the first time that a north-wester had been blowing on the hills above. Not fearing any danger, he urged his horse forward and entered the stream. He had not gone more than half-way across when the water began to come into the trap, but fancying the worst was passed, he pushed on. Then the horse's fore feet lost the bottom, and he began to swim. The faithful animal who was used to the water would have taken his driver out all right under ordinary circumstances, but a wheel of the vehicle struck a submerged root and turned it over in a strongly flowing stream seven feet deep. As the wheel rose the occupant leaning hard on that side managed, he knew not how, to keep uppermost, and when the lower wheel rested on a portion of the obstruction below and the upper wheel spun

round with the current at the surface in a horizontal position, the minister perched on the top spun round with it like a coin on a wheel of fortune. Fortunately he held on to the reins. This helped to steady his seat and to save the horse from drowning by keeping his nose out of the water. In this awkward predicament he remained for half-an-hour until a man who was ploughing on the farther bank slowly loosed his horses, leisurely rode down to the margin, and with a rope brought out the man, the horse, and the vehicle. As the latter was safely dragged up on the dry shingle minus cushions, rug and all baggage and loose belongings, the matter-of-fact rescuer who was accustomed to such occurrences at that crossing exclaimed, "That's worth two quids," *i.e.*, two pounds sterling. Shortly after the minister resumed his journey meditating in soaked garments on the uncertainty of life and all things here below.

Take another instance. Rev. W. Hogg of Goldsborough wears a scar on his head the result of a wound he received in a river nearly forty years ago. The Waiau has always been known to be a dangerous river. He was riding across it one day fearing nothing, having crossed it a short time previously lower down. All he remembers is that the bottom suddenly sheered down and the horse was swept off his feet and himself washed out of the saddle. When he became conscious he found himself clinging to the bridle and stirrups, kicking with his feet and vainly trying to touch the bottom. Partly he struggled ashore and partly he was washed ashore, wet, cold, stunned and bleeding, and more dead than alive. For a long time afterwards a stream two feet deep was to him a source of terror.

Rev. Mr. McKinney says :—

"In returning from Waipu I came home by the West Coast, visiting on my way many solitary families. I came by a new track,

which was lately cut, and when I reached a certain tidal river I missed the proper crossing, and met in consequence with considerable difficulty. I put my horse into the river, intending to let him go over first, and then swim after him, dragging my things on an impromptu raft. But the horse sank in the mangrove swamp, and all my efforts proved in vain to rescue him. I sat down gloomily enough, watching the rising tide and my poor old horse, as I conceived, hopelessly drowning. But after I had sat for three hours and just as I had given up all hope of saving him, although the road is one you might not meet a traveller on for weeks, there came up three men, provided with a long rope and everything fitted for the rescue of a horse, and soon he was safe and sound on dry land again."

Darkness coming on Mr. McKinney slept that night in the open fern without any supper, nay with the mosquitoes vigorously making a supper of him.

Few have more tales to tell of awkward predicaments in the crossing of rivers than Rev. G. Barclay, the father of South Canterbury Presbyterianism. The streams that flow out from the Mt. Cook Range were many a time nearly the death of him. Once when going from Geraldine to the Mackenzie Country with a pair of horses, one of the animals became restive in the flooded Opihi and got his foot entangled in the wheel of the vehicle. No one was near, and Mr. Barclay after getting out stood in the foaming torrent and did what he could to extricate the limb. When this proved futile he held up the horse's head as long as he could, but was obliged at last to let him go under and drown. Detaching the other horse from his dead companion, he mounted him and rode to his place of



REV. G. BARCLAY.

destination as if nothing unusual had happened. On another occasion he went plunging over a steep embankment six feet deep into the river, and escaped himself but horse and gig were swept like brushwood down the stream, On still another his life was saved by his noticing just in time the danger he was running and jumping out as his horses plunged down a steep incline into a swollen river. Once he was found lying insensible in a paddock by the road side with his horse grazing quietly at a distance after clearing a high fence and throwing its rider. Sometimes it was the horse that went over the fence and left the rider and sometimes it was the rider who went over the fence and left the horse. Though good enough friends on the whole there was often a considerable distance placed between them. Such was pastoral work in those days. It was carried on under difficulties. Mr. Barclay often preached with torn garments and bleeding hands and the water pumping up out of his boots as he emphasised with the lower limb some weighty truth. Whatever may have been thought of the sermon delivered on those occasions, the preacher was far from being dry.

Rev. John Macky had many similar experiences. His faithful horse "Jack," given him by his brother James, often sank in the mud to the saddle girths and set his bespattered rider ruminating that "a horse is a vain thing for safety." Once he sank through the planking of a bridge. Bridges were not so carefully constructed in those days as they are now. On the way to Howick to conduct a Sabbath service his horse's legs stuck fast in one of the bridges over which he had to pass, and out of it he could not be got. Here was a predicament. All who intimately knew Mr. Macky can fancy his vexation at the thought of breaking his appointment. In his extremity

he appealed for help to a Maori who with his wife happened to be near. The Native answered "How much the *utu*?" Mr. Macky handed him two shillings, and they applied their united strength to relieve the horse. This failing his wife was appealed to. Her response was similar, "How much the *utu*?" The minister having disbursed his last two shillings, the three together managed to place his horse on *terra firma*, and the Presbyterians of Howick had their service that day as usual. Mr. Macky used to tell this story with glee. It will be well if through it we learn to shun the mercenary spirit of the two aborigines, and copying the perseverance of this faithful pioneer to resolve :

" We will not from the helm to sit and weep,
But keep our course, though the rough winds say, no."

Perseverance amid difficulties in those days was not confined to the male sex. The Rev. D. Bruce, who had many a lively adventure in his early Church Extension tours, was once preaching at Papakura, before Mr Norrie's arrival, when a woman from a distance presented her child for baptism. She turned out to be Mrs. M'Nicol of Wairoa, the wife of the pioneer settler of that place. Her husband, who, with the rest of the first settlers, reached their home by water, had told her that he had brought her to that district to make sure that she would not run away from him. He evidently had not reckoned on the metal of which she was made. On this occasion she carried her baby through a dense bush, over unbridged creeks and rivers, and across muddy swamps, and after baptism trudged back again. Wairoa was afterwards one of the fields which the Rev. Mr. Norrie found most difficult to reach, and being reached most difficult to leave. He has lively recollections of having spent a night in the bush, while returning from one of his distant pastoral tours.

To be lost in the bush was once in New Zealand no uncommon occurrence. Sometimes as in the following instance it was attended with loss of life under melancholy circumstances. Rev. David Hamilton, son of Rev. D. Hamilton, the saintly minister of York street, Belfast, and brother of Rev. Dr. T. Hamilton, President of the Queen's College, Belfast, was a minister of Avondale near Auckland. He was greatly beloved for his personal character and for his work's sake.

“ He had kept

The whiteness of his soul, and thus men over him wept.”

On Wednesday July 9th 1873, he left home on horseback for a preaching and visiting tour in the ranges between Avondale and the Manukau Heads. He conducted service at Huia distant fifteen miles from Avondale on the 10th, and proceeded to Manukau Heads five miles further on the following day, Thursday, but never reached them. As he did not turn up at Avondale to conduct service next Sunday morning, alarm was excited.

Two settlers at once started off in search of their missing pastor. On Monday morning these were followed by two others. During the day a meeting was held at Avondale at which four additional persons volunteered their services. Two constables joined in the search, and twenty men from the sawmills at Cornwallis, Huia, and Manukau Heads scattered themselves all over the bush. Eventually the horse was found entangled in supplejacks, and tracks were discovered leading from it which were soon lost. Not hoping to find Mr. Hamilton alive in such weather the searchers grew discouraged and returned to their homes. On Thursday, exactly a week after he disappeared, Rev. D. Bruce and Mr. Buchanan rode to Huia and offered a reward of £25 to anyone who should find Mr. Hamilton

dead or alive. Stimulated by this a number went out who had not yet taken part in the search, and on the following Sabbath, July 20th, three men found his body in a stream within half-an-hour's walk of the mill at Manukau Heads. One arm was broken and the remains considerably bruised and decomposed. Some suppose that the deceased left his horse and going forward in search of the path heard the sound of the mill and made for it, but in the darkness fell over a precipice on a rock and was killed, and that his body was washed by a flood to the place where it was found. Others fancy that he died from exposure, and that his body received the injuries afterwards, when it was being swept along by the torrent. The weather was now so stormy that it was found impossible to get the body conveyed by water to Auckland. Ten men, however, volunteered to carry it overland to Avondale, a distance of 20 miles. The road being a mere bush track through wild and unbroken country, the journey was accomplished by these settlers with their burden under considerable difficulties. A sorrowing people erected a monument over his grave at a cost of £107, upon which they carved the following inscription:—

“ In memory of Rev. David Hamilton, clergyman of the parish, who, after a pastorate of 15 months, died from exposure in the Manukau forest, in the month of July, 1875; aged 29 years.

“ Erected by his parishioners in affectionate remembrance of his goodness as a man and his devotedness as a Christian minister.”

“ For me to live is Christ, and to die is gain.”—PHIL. 1., 21.

How true what Kingsley says,

“ But men must work and women must weep
Though storms be sudden and waters deep
And the harbour bar be moaning.”

The task of finding a suitable place in which to hold religious services was a serious difficulty in early days. The school-houses, now so numerous and so useful in outlying districts, had at first, of course, no existence, and for a long time were few and far between. To erect permanent structures for worship even in considerable centres of population was a work that required much planning. Suitable material wasn't always at hand. The necessary mechanical skill wasn't always available. Worse than all, the early settlers, who at the beginning were few and widely scattered, had a large outlay and slow returns, and could give but little pecuniary help. The first church erected at Wanganui was built of toi-toi, some of the builders like the Natives living in whares constructed of the same material. Other churches, though more enduring, were of a very primitive and inartistic character. Private houses were largely drawn upon, settlers, like Mrs. Brown of Akaroa, sometimes taking down the middle wall of partition to accommodate the few Colonists who came from the district round about to worship God according to the custom of their fathers. Then pioneering ministers utilised the block houses of the military, the court-houses of the civil authorities, school-houses when available, and when all else failed fell back upon the house not made with hands, which Nature has herself with inimitable skill lighted, ventilated, carpeted, and canopied.

Many an interruption in the labour of our early missionaries and ministers took place through the Maori disturbance. Attacks by the Natives were made, property plundered, much needed gospel work brought to an end, and lives often lost. The Wairau Massacre as initiating the Maori War may be taken as a fair specimen of the savagery of the aborigines and the danger run by the pioneers of civilisation and the gospel.

The immediate cause of the first unfortunate collision with the Natives was the survey of lands in the Wairau Valley on the part of the New Zealand Company. Te Rauparaha accompanied by his fighting chief Rangihaeata, a most ferocious specimen of humanity, appeared on the scene, and claiming the soil by right of conquest protested against the survey, and said the lands were not included in the original agreement. Captain Wakefield said they were and that the survey must go on, using threats, it is said, as to what should happen to Rauparaha if it was interfered with. This proceeding was contrary to the established rule by which all action was to be stayed till disputed titles were investigated by Mr. Spain, the Government commissioner. Failing to get redress of their grievances, these chiefs burned down some of the surveyors' huts, which were built and thatched with material gathered from the disputed territory. This led to an appeal to Mr. F. A. Thompson, the police magistrate, who issued a warrant for their arrest and came himself with four constables. The force was increased to forty-nine by the addition of labourers, most of whom did not know how to fire a gun. Some were armed, and some were not. The idea was to overawe the Maoris by a display of force. It was only a display, and the Natives had already grown used to an exhibition of rusty swords and old firearms. On the road they meet Paulha, nephew of Rauparaha, who undertakes, if the members of the expedition return, to bring both chiefs down to the beach, but his offer is refused. They follow up the Maoris into their retreat. A few unarmed cross the Tua Marina River, a branch of the Wairau on the left bank, over a bridge of punts supplied by the Natives. An altercation ensues between Mr. Thompson and Rauparaha. The latter refuses to allow himself to be arrested. The Natives say that they are waiting for Mr. Spain, and Mr. Clark, Chief

Protector of the aborigines, and do not want to fight. The police magistrate produces handcuffs. Some of the Maoris threaten to shoot. Captain Wakefield calls over the armed men. The Maoris thereupon fire with effect from the adjoining bush and the men on the bridge ineffectually reply. What could the latter do? They were badly armed, and badly led, and the Natives had the advantage of a dense bush, from which unseen they poured a deadly fire on the advancing troops. Meantime the unarmed attempt to recross, and collide with those coming from the other side. Among the Englishmen there is a general stampede. The armed labourers rush back up the hill firing wildly as they retreat, and would not form on the hill, or be amenable to any control. Maori bullets now tear up the ground and lay many a white man low. A company composed mostly of the leaders of the expedition finding themselves left behind with scarcely any arms consider it their best plan to surrender to the Natives, and show a white flag. Threatening Maoris surround them. Rauparaha comes up and in response to the request of the Englishmen cries *kati* (peace), but the fighting chief afterwards arrives, and reminding Rauparaha of the death of his daughter Te Ronga, whom a shot during the second volley of the Englishmen had laid low, brains with his consent the entire company. The fact that the Europeans had surrendered and begged for mercy counted for nothing. Was it any wonder that a reign of terror was at once established in every settlement in New Zealand?

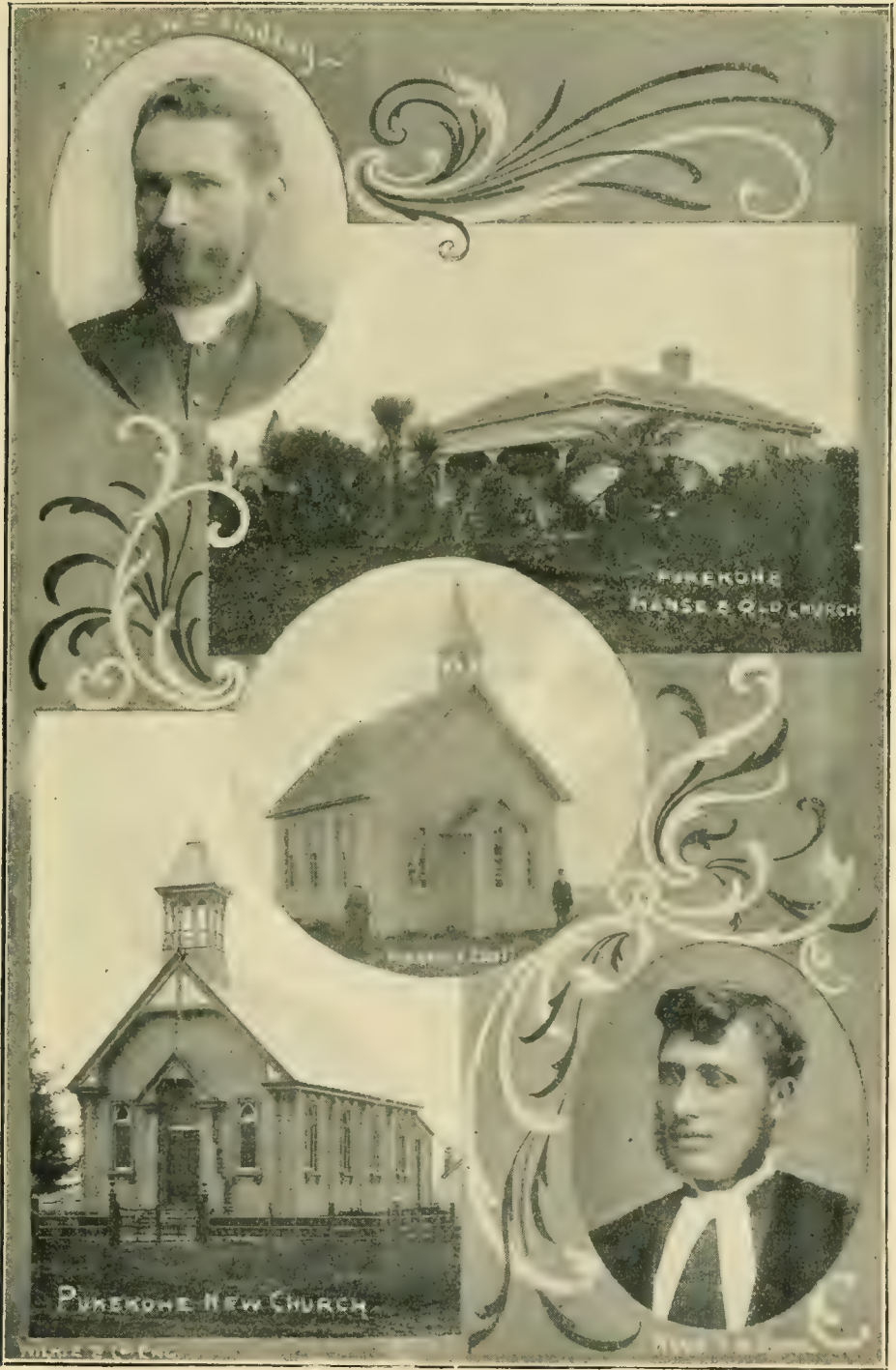
Perhaps the siege stood by the settlers in Pukekohe Church in 1863 will as much as anything show that office-bearers and members of the church did not in days gone by sleep on a bed of roses.

In the early sixties Pukekohe was one of the out-posts of European settlement in Auckland. The roads leading thither were mere bridle-tracks through the dense forest, yet as early as 1857 Rev. T. Norrie visited the district and held service in Mr. Dearness's house. In



PUKEKOHE EAST CHURCH.

1863 a church was erected, a wooden building 28ft. x 18ft. with a small porch and surmounted by a belfry. The Maori War was then on the eve of breaking out afresh. The Natives of Taranaki had succeeded in gaining the sympathy of the people of the Waikato in their land troubles, and the idea was again taking possession of the Natives that they could and would drive all the Europeans into the sea. On the European side large forces were being



gathered, and extensive preparations made for the coming struggle. The first definite advance was made on Sunday, 12th July 1863, when General Cameron with 2000 men crossed the Maungatawhiri from the Queen's Redoubt. Rev. T. Norrie went to the Redoubt that morning but could hold no service as so few men were left in camp. Having been assured that steps had been taken to protect the settlers, he rode over to Pukekohe and held service in the afternoon. As the people were leaving the church a detachment of about 300 soldiers marched past and occupied Tuakau that evening. The next day the Maoris made a hostile demonstration at Meri Meri, and on the Wednesday they shot a settler and his son, named Meredith, on the outskirts of the Pukekohe settlement. News of this was hurriedly sent round, and the settlers gathered into Mr. Runciman's house, and the next day left for Drury where the Presbyterian Church was pressed into service, a great many families being crowded into it. On the Friday an escort was attacked and cut to pieces at Shepherd's Bush, the dead and wounded being brought to Drury, and a battle was fought at Pokeno Valley. War had begun in earnest. Seldom has a congregation assembled under more affecting circumstances or presented a more peculiar appearance than that which met in the Drury Church on 19th July, a miserably cold, wet day, when the Rev. T. Norrie conducted Divine service.

Having removed their families to Auckland, some of the settlers agreed to return to Pukekohe. Sergt. Perry with ten special constables was sent to command, and the party, 29 in all, took possession of the church and began to erect a stockade of logs and slabs surrounded by a ditch. The work was completed on three sides only, with a screen

of boards on the fourth, when the splitting party were fired on in the bush. The return fire was foolishly kept up for over an hour, wasting precious ammunition and leading a number of men to come from Martyn's Farm only to find it was a false alarm and to vow never to return. The position was felt to be quite unsafe and Messrs Roose and Comrie were sent to Auckland to ask for more men and ammunition. Before they returned, on Monday, 14th September, the Natives set fire to Mr. Comrie's house within half a mile of the church hoping to draw the men out of the stockade. The ruse was not successful and shortly after 9 o'clock they attacked the church. Had the Maoris charged when they fired the first volley no white man would have been left to tell the tale, as most were outside and unarmed. A hot fire was kept up by the Natives from the cover of the bush about 40 yards distant, and about 11 o'clock it was thought they were about to charge, as they came very near and made the place ring with their savage yells. Their leader advanced into the open and called out in good English, "Come out, you cowards, and be men! do not stop behind the logs." He was brought down, and a display of fixed bayonets had some effect in inducing them to retreat back to cover. About noon the firing slackened and it was seen that the Maoris were cooking their dinners. It was then found there were only ten rounds of ammunition left per man, and water was scarce. No wonder that the spirit of the defenders sank low.

Meantime the two deputies were returning from Auckland. Mr. Comrie was detained at Drury to guide an officer, and Mr. Roose came on alone. Finding the attack going on he turned and rode rapidly to Springfield for assistance. About 12.30 the men in the church were

PRESENT SESSION



delighted to hear the sound of a bugle, and responded with three ringing cheers. It proved to be a small detachment from Springfield, who joined those inside to their very great relief, it being now known that further help would soon arrive. Both sides kept up a steady fire until about 3 o'clock, when 200 or 300 men arrived from Drury, and in less than half-an-hour the fight was practically over. It was brought to an end by a gallant charge of the relieving soldiers. The loss on the British side was three killed and seven wounded. No one had been injured inside the stockade, though there were some very narrow escapes. The Maoris left six dead behind them. These were buried in the churchyard the following morning. Many years after Rewi stated that their loss was 26 killed and 56 wounded, 25 of whom died of their wounds.

The war being over, the settlers returned to their homes the following year, and in 1865 the stockade was removed and the church repaired, the upper part of the walls having been riddled with bullets. Some signs of the fray may still be seen, one of the most noticeable being a bullet hole in the porch. Several of the defenders on that memorable day now sleep in the churchyard, not far from the Maoris' grave. Looking around on the now thriving and peaceful homesteads it is hard to realise that such deeds were done and hardships undergone by the early settlers.

“ War, he sung, is toil and trouble ;
Honour but an empty bubble ;
Never ending, still beginning.
Fighting still, and still destroying,
If all the world be worth the winning,
Think, O think it worth the enjoying.”

The Rev. T. Norrie of Papakura writes :—

“The officer commanding, being applied to for an escort, cautiously replied, ‘I cannot send a large body with you, lest we ourselves should be attacked, nor a small force, lest it should be cut off.’ Even riding with an escort was dangerous. The mounted orderlies, armed with revolvers, used to ride between Drury and Queen’s Redoubt at such a pace through the dense forest, up hill and down dale, that Bishop Selwyn and myself often risked an attack from the Maoris rather than run the danger of ourselves breaking our own necks. The Rev. Mr. Ashwell used to put on his bands and call them his escort; but the murder of the Rev. Mr. Volkner, at Opotiki, with all its harrowing details, showed that even clergymen were not safe in those troublous times. . . . Sometimes we had a guard in the house, and sometimes I was supplied with a rifle to fire off in the way of warning, if we should be attacked.”

Dr. Elmslie got a war medal for being under fire with the troops in the field towards the end of the sixties. War then swept over the West Coast from New Plymouth to Wanganui, and many of the people were drafted for the battlefield. Through a dispute between the Clerk of Works and the contractor the Presbyterian Church at Wanganui was burnt down, and though services were held in the Oddfellows’ Hall, the meetings were poorly attended. Under the circumstances Mr. Elmslie thought he might do more good by going and preaching to the volunteers and armed constabulary in the field. The sanction of Colonel Whitmore having been obtained, he started in 1868 for the nearest seat of war, *i.e.*, Goodall’s redoubt, with a private escort of five or six persons among whom were Rev. Mr. West then an elder of Wanganui, and Mr. D. Bell, uncle of Mrs. Treadwell of Lyttelton. As the path led through the bush and an attack by the Maoris was feared, this escort carried carbines. When they arrived at their place of destination they found that just opposite the redoubt erected by the

British the Natives had thrown up an earth work, and were sending shots across now and again. Mr. Elmslie never supposed for a moment that he should be permitted to preach, but when he came on the scene he saw the soldiers all drawn up in a square waiting. He at once made up his mind that if they were prepared to hear he was prepared to preach. So going to the place assigned him he stood to his guns all through the service amid frequent shots from the enemy, fearlessly waging a goodly warfare in the church militant. It was like preaching on the brink of eternity. He knew not when a ball might lay him or one of his auditors low. As a matter of fact one man was knocked over but not seriously injured, while he was delivering his message of peace. Years rolled by and his services on the occasion went unrequited but about ten years ago through the voluntary intervention of Colonel Newall the war medal he now possesses was awarded him.

Divisions in the Presbyterian Camp itself had aspects more appalling than war without. "United we stand, divided we fall," is a well-known and true proverb. Yet most of our congregations have at one time or other afforded evidence of cleavage on account of differences of nationality and ecclesiastical training on the part of their members. Many of our ministers have had to complain of this. It meets us in this Colony again and again. In view of the jealousies and heart-burnings which have been generated at Home by the many divisions into which Scotch Presbyterianism has been split up, it is not a cause of wonder that when the fragments find themselves side by side in the same Colonial congregation a little friction should result. The fact is greatly to be deplored. Time, however, is on the

side of fusion, and it is to be hoped that through a continuance of brotherly love these Old Country landmarks will entirely disappear. Nobody will ever be cursed for removing them. The battle of Culloden was lost and the hope of the House of Stuart extinguished through the childish jealousies and contentions that pervaded the Highland army.

Two other sources of difficulty met with by pioneering ministers may also find a place here : Some Colonists when starting for New Zealand were led to believe they should find here grapes hanging by the wayside waiting to be plucked. In this expectation they were disappointed, but they found in abundance everywhere the wild grapes referred to by Isaiah, *i.e.*, love of wealth and love of wine (Is. v., 8-24). These ever grow side by side. In all ages the two main passions of the human heart seem to have been love of money and love of pleasure, a craving to gather and a craving to squander. Greed and prodigality are not mutually exclusive. They go hand in hand. A miner may give liberally for the support of the Gospel and yet possess a heart eaten out with a love of gold. No one will deny that they are great hindrances to the spread of the gospel. The ministers who preceded us found them in an aggravated manner blocking the path to spiritual reform.

The fulminations of messengers of God like Isaiah and the organisations formed by a roused people have done much to lessen the evil of intemperance in modern times. Lord Salisbury said with truth the other day :—

“I am satisfied that unless Temperance Associations existed we should be immersed in such an ocean of intoxication, violence, and sin, as would make this country uninhabitable.”

In the matter of intemperance things are not so bad now as they were in 1874 when a committee of the General Assembly of this Church reported that in some districts there was one public-house to every sixty inhabitants, and that the average was one to 260. Fancy a minister struggling to induce men to "walk soberly, righteously, and godly in a small place like Hokitika with its 200, or like Greymouth with its 100 public shanties, in days when temperance sentiment had not been formed, or temperance associations organised.

If report be true facilities for getting strong drink on the West Coast were not confined to the licensed houses. It is said, for example, that before Kumara came into notice a company of gold diggers had made an excavation underneath their hut for the manufacture of poteen, and caused the smoke from both apartments to escape by one flue. They had also it was rumoured, arranged with Sandy Stewart, the keeper of the accommodation house on the main road above, that he was to strike up a well-known tune outside his door on the bagpipes, when Charlie Brown the detective came along. The consequence was that when the officer of the law appeared on the scene all were quietly working away at their gold claim. Some of the Stafford folk could not resist the temptation of going down to share in the good things. They pegged out, however, claims rather near for the comfort of the Houlahans. The latter, who would have preferred to have been left like pelicans in the wilderness, objected and brought the dispute into the Warden's Court in the Waimea. There one of the party stated on oath that each of them was worth about £5 per week. Immediately there was a rush for the Teremakau, and the Presbyterian minister at Stafford was left "a voice crying in the wilderness." This was the origin of Kumara.

The gold fever, the yoke-fellow of intemperance, likewise wrought more havoc in early days than now. The population had not settled down to the ordinary lawful and legitimate trades. If the rumour got abroad that gold in large quantities was being found at the Thames, or in Otago or the West Coast, or Australia or even California, a rush immediately set in for that El Dorado. Men sold out immoveable property for what it would bring, bundled up and hastened off in a wild state of excitement to the gold diggings, often leaving churches and ministers high and dry. Many a district has been thrown into the ferment which Mr. W. H. Cutten, the Commissioner of Lands, represented as happening to Dunedin and neighbourhood in July 1861.

“Gold, gold, gold, is the universal subject of conversation. . . . The fever is running at such a height that if it continue there will scarcely be a man left in town. An anecdote is told of Geelong, that upon the breaking out of the Australian diggings there was but one man left, and he had a wooden leg, which the ladies threatened to saw off if he attempted to get away, as they were determined not to be completely deserted. As things go there appears every probability of the Dunedin ladies coming to the same pass. The Tokomairiro Plain is positively deserted. Master and man have gone together. . . . On last Sunday the congregation at church consisted of the minister and precentor.”

New congregations, of course, sprang up in the gold-fields as suddenly as Jonah's gourd, but they were likewise subject to great fluctuations. In Church-life as elsewhere money brings with it an evil as well as a blessing. Men speak with rapture of “the golden age.” They tell us with pride of the time when on the gold-fields half-a-crown was offered for a penny in vain, when nothing of less value than sixpence was given or received in exchange, when a sum of £10 was cheerfully gifted for the celebration of a marriage, and when, if a subscription

list to raise money for some church or charitable object was presented by you to anyone, he would say, "Here's a pound. I don't want to see it," and rush on. They forget the avarice and selfishness and pride and love of accumulating and squandering that lay behind all this liberality.

"Yet gold all is not that doth golden seem."

There were good men, plenty of them, who pegged out their claims and washed out their gold, but in too many instances it is to be feared these generous givings which the world applauds so much were sops to Cerberus, palliatives for an uneasy conscience, and may be classed with what Ruskin in his "Lamp of Truth" calls plaster work, "surface deceits." It has been well said, "crimes sometimes shock us too much; vices almost always too little." We may well commiserate the men who preached the gospel in those early days and looked for fruit meet for the Master's use. If an angel from heaven had come down and proclaimed the truth, what influence could it have had with men, who on the goldfields or elsewhere, braved dangers to make a fortune somewhere, anyhow, and go hence; who worshipped "the golden calf;" and whose continual cry was,

"Gold! gold! gold! gold!
Bright and yellow, hard and cold."

CHAPTER XIV.

NEW DEPARTURES.

1. The First Meeting of the General Assembly. 2. A Minimum Stipend and an Aged and Infirm Ministers Fund. 3. The Legislative Recognition of the Presbyterian Church of New Zealand. 4. An Examination Board for Theological Students, and their Course of Study. 5. The Principle of the Barrier Act to be Adopted in Important Cases. 6. Marriage with a Deceased Wife's Sister. 7. An Authorised Hymnal. 8. The General Assembly and Ministers of Other Churches Applying for Admission. 9. A Book of Order. 10. Tenure of Ministerial Office. 11. A Marked Temperance Deliverance. 12. A New Departure in the Foreign Mission Field. 13. Increase of the Scholarship Endowment Scheme. 14. Adoption of the Declaratory Act.

WE have not in these lands to chronicle the striking ecclesiastical events in which the Home Churches have moved and had their being. We have not lived long enough nor done enough evil to have a Reformation like that of the 16th Century, and to quarrel over the lines on which it should proceed. We have not been exposed to dire persecution at the hands of prelatial Churches, Romish or Protestant. Neither royal absolutism on the one hand nor State interference on the other has encroached upon our spiritual rights. Ages of moderatism and of evangelical revival we are scarcely old enough to know in their intensity. The sorrow of large secessions and the joy of great reunions have been alike denied us. None of us have been obliged for conscience sake to surrender our manse, glebe, and livings, or to seal our

testimony with our blood. Many of the battles for truth and for civil and religious liberty have been fought and won for us. It may be that at some future time some of them shall have to be fought over again. At present we are merely reaping the spoils. In New Zealand, therefore, we are chiefly concerned with the events incidental to the establishment of an old Church in a new land.

(1) THE FIRST MEETING OF THE GENERAL ASSEMBLY.—This memorable Assembly was held at Auckland in November 1862. It is important as marking the gathering together of the Church's spiritual forces. Previously the Church existed in detached fragments, and had no unity, and little power for good either in the State or amongst its own people. It has an interest apart from this. No subsequent Assembly of a like kind has ever been held. It was the meeting of a united Church. Otago for the first and last time had representatives in it as members. All those who took part in its proceedings seem to have been impressed with the magnitude of the occasion. For some time a correspondence had been going on among the leaders in both Islands. As a result, a conference of ministers and elders was held in Dunedin in November 1861, "to ascertain the practicability of effecting a union of the different branches of the Presbyterian Church in New Zealand," and "to adopt a basis on which such a union might be consummated." Dr. Burns was in the chair, and the Rev. D. M. Stuart and other ministers of Otago took a leading part. Of the 28 members that comprised the conference 19 belonged to the Southern Church, and eight to the Northern. That conference, after adopting a basis of union, recommended the holding of a convocation in Auckland in November 1862. This convocation met at the time and place appointed, and

resolved itself into the First General Assembly of the Presbyterian Church of New Zealand. The comprehensive title assumed was at the time perfectly justified. Reports were received from the Presbyteries of Otago, Wellington, and Auckland, approving the basis of union, and of 18 ministers and elders present two at least, viz., Rev. A. B. Todd, clerk, and W. Will, belonged to Otago. Distance and lack of travelling facilities accounted for the absence of the others. Mr. Will, as a representative from Otago, seconded the resolution proposed by Mr. Bruce, by which they constituted themselves a united Church. Rev. John Macky, the wise and much-respected minister of Otahuhu, was selected to preside over this historic Assembly. He preached and gave an address full of wisdom and power, in which, of course, many references were made to the question of union. "We cannot but feel," he says, "that this is a day, the record of whose proceedings as transacted by us will be handed down in the history of the Presbyterian Church of New Zealand to the latest period of its existence." Simple minded man, he did not see far. The record of the time has come down, but it is one of unworthy suspicions, petty misunderstandings, and broken engagements. At the Assembly the Lord's Supper was dispensed, committees set up, a loyal address to Her Majesty the Queen prepared, and everything done to preserve the best traditions of the Presbyterian Church.

This Church has never been wanting in loyalty to the throne. It is the friend of law and order. It harbours no anarchists and no revolutionists in its ranks. In 1863 it despatched an address to Her Majesty on the occasion of the marriage of H.R.H. the Prince of Wales. In 1867 it instructed a Committee to present one to H.R.H. the Duke of Edinburgh when

visiting this Colony. Congratulations were offered the Queen on the occasion of the 50th anniversary of her accession to the throne. The addresses sent to Governors have been as numerous as the occupants of that office. On this occasion the Church was doubly loyal. It presented an address both to Her Majesty and to Sir George Grey. An Assembly looked upon as historic must begin well.

The place of future meeting presented a difficulty, as it always has done when the Union question cropped up. It was settled by a compromise, the way in which the whole matter must be finally disposed of. The annual meetings were to be held successively in Wellington, Otago, Christchurch, and Auckland.

The instrumental music question also bristled with thorns. It, too, was the subject of a compromise. It was "left to the judgment of each congregation," but the Assembly stipulated that a "very large amount of unanimity should exist" before instrumental music was introduced. The Southern brethren could take no offence at this. Napier was the first congregation dealt with under this rule. This subject, which in the Home Churches has been prolific of many heart-burnings, being thus dealt with at the beginning, has never given any trouble in the New Zealand Presbyterian Church.

The Church's Foreign Mission was then inaugurated. From the New Hebrides, even in those days, was heard the cry, "Come over and help us." The Committee on Foreign and Maori Missions recommended that the New Hebrides be selected as the Church's Foreign Mission field, and thought there was enough enthusiasm in the United Church to employ there *one* missionary. How the missionary spirit has grown since those days! Each of the

Churches, at present standing obstinately apart, has three regular missionaries in this field, and maintains trained Native teachers in vast numbers. The Northern Church has also tried successfully the experiment of lay missionaries.

As we might expect from a young Church in a growing Colony, Church Extension received a large share of attention. The Assembly was so deeply impressed with the importance of this subject that it unanimously adopted the report of the Home Mission Committee, and recommended the Presbytery of Auckland to release Rev. D. Bruce for a time from his charge, with a view to his visiting the neglected districts specified, and placed Rev. John Thom at the disposal of the Northern Presbytery. It is sad to think that some of the districts then reported as lacking ordinances have not yet been adequately supplied for the want of men and means. Advantage was also taken of Mr. Will's paying a visit to Europe to commission him to represent the General Assembly of the Presbyterian Church of New Zealand, and to plead its claims upon the sympathy of the Home Churches. With Mr. Will came out afterwards a number of ministers for Otago.

On the subject of Temperance, many a strong resolution has been passed in the supreme court of this Church. Few equal in stringency the following then agreed to :—

“That inasmuch as intemperance is a widespread evil in this land, and a great hindrance to the advancement of vital religion, the Assembly instructs all the ministers of the Church to direct the attention of their congregations to this important subject at their earliest convenience, and to use *all available means in their power for the suppression* of this evil.”

You cannot suppress intemperance without suppressing the drink traffic. Considering the subsequent growth of Temperance sentiment we must admit that it was a

vigorous resolution. The havoc wrought by strong drink in both lay and clerical ranks called loudly even then for redress.

Thus ended after six Sessions and three days' deliberations the most remarkable Assembly the New Zealand Presbyterian Church has ever seen. In the matter of Union we seem to be a long way yet from realising the ideal which it placed before it.

“Once to every man and nation comes the moment to decide,
In the strife of truth with falsehood, for the good or evil side.”

Perhaps the right decision will come some day. Meantime, let not the grass grow on the path of friendship.

(2) A MINIMUM STIPEND AND AN AGED AND INFIRM MINISTERS FUND.—At Auckland in November 1866, the following recommendations of the Wellington and Auckland Presbyteries were passed into a standing law of the Church:—

(a) “No minister ought to be settled in any district without an income being provided of at least £200 per annum, with a house or equivalent, of the suitableness of which the Presbytery of the bounds shall judge.

(b) That efforts should be made to raise the minimum stipend throughout the Church to £300 per annum.

In exceptional cases Presbyteries have broken through this enactment, but always with the understanding that when circumstances permit the stipend shall be raised to the required amount. In a country where the common workman receives six shillings per day, few will consider the minimum fixed by the Church as too high. “The labourer,” says Christ, “is worthy of his hire,” and the labourer well and regularly paid his hire and freed from all pecuniary care will in spiritual things far more than

compensate his people for their carnal things. Here the Solomonic proverb holds good,

“There is that scattereth and yet increaseth,
And there is that withholdeth more than is meet, but it tendeth to
poverty.”

An Aged and Infirm Ministers Fund seemed also necessary to place ministers on a proper footing. If sickness or old age overtook them, what had they to fall back upon? It was urged in favour of it by a committee appointed to consider the matter that five per cent. of the ministers in the Home Churches are more or less disabled for active duty, and that, owing to “the more exhausting climatic influences and clerical labours which ministers in this Colony have to undergo,” six per cent. at least in New Zealand would have to be assisted in this way.

Such a Fund, therefore, was got under weigh, and as a tiny barque started on its long and precarious voyage. It has turned out that about six per cent. have to be assisted by this scheme. The Convener in 1898 reported that the capital was £4200, the income £408, and the expenditure £300, paid to six beneficiaries out of a ministry of about 100. One of the regulations requires that until the capital reaches £6000, only two-thirds of the income may be paid out in annuities. Owing to the increased number of beneficiaries the Assembly adopted last year the recommendation of the Committee, “that £1 shall be given instead of £2 for term of service, and that the maximum shall be £80 instead of £120.” Out of this Fund the aged and infirm minister can draw the allowance he bargained for without losing any of that self-respect which Sir John Herschel calls “the corner-stone of all virtue.”

(3) LEGISLATIVE RECOGNITION OF THE PRESBYTERIAN CHURCH OF NEW ZEALAND.—After much agitation on the part of the Church and many delays, there was passed by the Legislature on 21st September 1878, an Act whose preamble runs :—

“ And whereas, in many cases, real and personal property for purposes connected with the Presbyterian Church of New Zealand, is held in trust under titles indicating a connection with Churches in Scotland, and which connection has no existence ; and whereas it is expedient that the legal position of the said Presbyterian Church in New Zealand should be defined by law, and that provision should be made enabling persons in whom Church properties are vested to deal therewith, as hereinafter provided.”

The second clause reads :—

2. The Presbyterian Church now existing within the provinces aforesaid shall henceforth be known as “ *The Presbyterian Church of New Zealand.*”

(4) AN EXAMINATION BOARD FOR THEOLOGICAL STUDENTS.—Originally the oversight of these students was left to individual Presbyteries. In 1880, in order to secure uniformity and make the best provision in her power for testing the literary acquirements of her students before entering on their theological course, and their subsequent training and culture before joining the ministry, the Church initiated the practice since continued of yearly appointing an Examination Board composed of representatives of various Presbyteries. This Board, which prescribes courses of study and holds annual examinations, must certify as to the fitness of a candidate prior to his receiving license to preach the Gospel. It is one of the most important pieces of machinery in connection with the Church. Under the able presidency of Dr. Sidey, the Clerk of Assembly, it has been maintaining a high standard

of education for the ministry. In this effort the hands of its members are upheld by the Church. The Book of Order enacted that :

“ All students in the ministry of this Church are required to take a University course in one of the Colleges of the Colony before entering on their theological course of study ; the right of dispensing with this in special cases is reserved for the Assembly itself.”

In 1891 a Committee of Assembly appointed to consider how the spiritual wants of outlying districts might be supplied proposed to modify this wise provision. It recommended for the consideration of Assembly three schemes. No. 1, for student evangelists, was a remarkable one. It not only proposed to dispense with University training but with the study of Hebrew and the classical languages. This it did in face of the fact that Hebrew is the original language of the Old Testament, Greek of the New, and that some of the most eminent authorities have eulogised the study of Latin. We quote a few, because on this subject there is much misapprehension everywhere. The idea has become common that the time spent in learning Latin inside or outside the Church is simply wasted. Professor Laurie, in his lectures on the the linguistic method, says :—

“ We teach Latin because the study of Latin gives (to an Englishman at least) more than any other language can do, a training in words—the relative values and functions of words, and, consequently, training in the thought-things which words denote. The shades of meaning in vocables are brought into high relief. Latin is to a very large extent (to the extent of two-thirds at least) our own tongue. In studying Latin, therefore, we are studying our own tongue in its sources, and getting all the discipline and nutrition of mind which flows from the study of the origin and history of words. Latin enables us to revivify our own tongue for ourselves. Nay, we are studying our own language in much of its syntactical mould also, as may be seen by reading our early prose writers, and even those of the eighteenth century.”

He quotes the opinion of Dr. W. T. Harris, Education Commissioner for the United States, who says :—

“ One may say that of 100 boys, 50 of whom had studied Latin for a period of six months, while the other 50 had not studied Latin at all, the 50 with a smattering of Latin would possess some slight impulse towards analysing the legal and political view of human life, and surpass the other 50 in this direction. Placed on a distant frontier with the task of building a new civilisation, the 50 with a smattering of Latin would furnish lawmakers and political rulers, legislators, and builders of the State. In studying Latin we are taking possession of the key of the Romance languages, shortening the time needed for acquiring those by at least one half.”

The American Committee of Ten advocated a few years ago the teaching of it to every boy in the secondary schools. Sir Joshua Fitch, until recently one of Her Majesty's Chief Inspectors of Schools, in his “ Lectures on Teaching,” says he would have Latin taught in the primary schools as well, to show its bearings on the structure of English words.

Professor Jowett, of Balliol College, Oxford, is no mean authority. Many on this committee, who did not wish to lower the standard of ministerial education, had the idea that the dropping out of classics could be compensated for by requiring an increased knowledge of English. Professor Jowett was not of that opinion. He asserts that for a student to be able to convert a piece of Latin into English is a higher accomplishment of the mind than the simple writing of the best piece of English.

As for Greek and Hebrew, some acquaintance with them is necessary to enable ministers to have an intelligent grasp of the Bible. Robertson of Brighton it is well known owed the strength and beauty of his style to a knowledge of the former language. Many owe to it more than they can compute.

We are not surprised, therefore, to find that on this occasion No. 1 scheme was rejected, and that No. 2, called "The full subject scheme," which included Latin, Greek, and Hebrew, but dispensed with a University training, and placed students under the supervision of Presbyteries, received much attention, but little favour. After one of the keenest debates ever seen in the Assembly it was sent back to the Committee for reconsideration. Another Committee, after consulting the Presbyteries, reported in 1892:—

"That to adopt Scheme II., opening the door to the ministry without any University or Hall course, would tend to lower the standard of education, and would not be in the interests of the Church. They therefore submit that the Regulations remain substantially as they are at present."

This recommendation, based upon the collective wisdom of the Church, was wisely adopted by the General Assembly. The ministry was thus saved from a real danger that threatened it at the hands of its own friends. It has been often noticed that ministers without culture soon lose their hold on even the poor and unlettered of their congregations. Most wise men will say, "Let necessitous stations be supplied by lay agents, or whatever help may be available, but keep the ministry in a high state of efficiency." This the general needs of Christ's Church require. For this the Presbyterian communion has always been distinguished. Nothing equally with it will attract students of ability, and keeping the office-bearers abreast of the age, secure that the Presbyterian Church shall be the Church of the future, in the day when every man shall realise,

"Were I so tall to reach the Pole,
Or grasp the ocean with my span,
I must be measur'd by my soul;
The mind's the standard of the man."

5. THE PRINCIPLE OF THE BARRIER ACT TO BE ADOPTED IN IMPORTANT CASES.—A majority of the Presbyteries had approved of an overture to the effect :—

“ That before any General Assembly of the Church shall pass any Acts which are to be binding rules and constitutions to the Church, the same Acts be remitted to the consideration of the several Presbyteries of this Church, and their opinions and consent be reported by their Commissioners to the next General Assembly following, who may then pass the same into Acts, if the more general opinion of the Church thus had agree thereto.”

In 1882, a motion that the Assembly adopt the Barrier Act as thus set forth was rejected, and the following amendment carried :—

“ That the Assembly do not adopt the Barrier Act, the Assembly in the meantime acting in all important cases on the general principle of the Act.”

Another attempt in 1885 was made by the Hawke's Bay Presbytery to have the Barrier Act adopted in its entirety, but it also failed. Those who opposed seemed to think that under its hard and fast provisions not only might valuable time be unnecessarily wasted in many cases, but that a majority of Presbyteries, though representing a minority of ministers and elders, might completely block a desirable reform. As it is, the General Assembly decides what change is to be viewed as altering or modifying the constitution of the Church, and is therefore to be sent down to Presbyteries and Sessions, and reserves to itself a free hand in subsequently dealing with it. This is the spirit of paragraph 249 inserted in the Book of Order in 1887 :—

“ Every proposal by overture or otherwise, involving an innovation on the constitution of the Church, in matters of doctrine, discipline, government, or worship, must be sent down by the Assembly to all the Presbyteries and Sessions for their consideration and report thereon before it can be passed into a standing law.”

6. MARRIAGE WITH A DECEASED WIFE'S SISTER.—What a bone of contention this subject has formed in the Homeland! What thunderbolts have been forged out of the Westminster Confession of Faith, which declares such marriages to be “incestuous”! What arguments for and against have been based upon Leviticus xviii., 18, or drawn from social expediency. Ever since Lord Lyndhurst's Act of 1835 declared all future marriages of the kind to be *ipso facto* null and void, an agitation increasing in strength year by year, and whose object is to repeal that portion of the statute law of England, has existed. The agitators could point to the fact that almost every State in Europe and in the British Colonial possessions had abrogated all prohibitory laws on this subject. They could call to their aid the inconvenience and inconsistency drawn attention to by the late Lord Cairns:—

“If a man being domiciled in a colony in which it is lawful to marry his deceased wife's sister do marry her, his marriage will be good all the world over; whereas if a domiciled Englishman, merely resident in such colony, do so marry, his marriage will be bad everywhere.”

They have been able, too, to boast of the enthusiastic support of H.R.H. the Prince of Wales and other distinguished magnates. Notwithstanding they have not yet succeeded in removing the feature objected to from the British statute book. This has been chiefly owing to the opposition of the Christian Churches.

In New Zealand the Presbyterian Church found itself peculiarly situated. As the outcome of “progressive legislation” in vogue, marriage with a deceased wife's sister had been conceded by the Legislature. The question arose, ought this Church to come into collision with the law of the land, or place its *imprimatur* on the change effected, or leave the whole matter an open question. It adopted the latter course, and peace has been the result.

In 1883 attention was called to the anomalies of the case by an overture of the Timaru Presbytery, and relief asked for those office-bearers who had signed the Confession of Faith and had conscientious scruples in regard to the strong position that document had taken up on the question, and for those office-bearers and members who had entered into the prohibited relationship or contemplated doing so. By an overwhelming majority it decided as follows :—

“ That as the law of the land does not contravene ‘ anything expressly laid down in Scripture,’ and there is diversity of opinion . . it shall be left to the individual conscience of ministers and members to determine what course they shall pursue as to celebrating and entering upon such marriages as they have to give account to God.”

It was feared that this would be a bar to the Union of the Northern and Southern Churches of New Zealand, but a few years ago the Church of Otago and Southland in a most conciliatory manner followed the example of its Northern neighbour and passed a similar enactment.

(7) THE ADOPTION OF "CHURCH PRAISE."—We cannot afford to despise the influence for good that music exercises in the services of the sanctuary. Though harmony is technically the science of discord, yet as Congreve says, "music has charms to soothe the savage breast." Under its disciplinary inspiration many an army has moved forward to victory. If it be true that ballad poetry has had more to do in forming the characters of many nations in early days than those who made their laws, what shall we say of the direction and force which hymns have given to the life of the Church. The hymns of the ancient Temple became a model for the early Christian Church, and for 1400 years the Christian Church has been the patron of the musical art. Owing to the Romish and Ritualistic

uses to which it had been turned, Presbyterians for a time neglected its culture. The pendulum, however, has been swinging back. They have come to realise that it has its uses as well as abuses, and that though,

“ Some to church repair,
Not for the doctrine, but the music there,”

still they may remain to hear and to pray. One reason why the singing should receive special attention in the Presbyterian Church is that it is almost the only part of the worship in which its members can audibly take part. “ Church Praise ” was adopted in 1884, the Assembly enjoining,

“ Congregations to be careful in introducing the book, so as to ensure harmony and avoid pressing unduly on the circumstances of individuals and congregations.”

It was a great improvement on “ Psalms and Hymns for Divine Worship ” previously in use among many congregations of the Church. It was compiled by a committee of the Presbyterian Church of England, which was appointed by the Synod in April 1881. It rightly gives to the Psalms a first place, contains 575 hymns carefully selected with a view to the needs of the young as well as the old and the requirements of different times and seasons, and is supplied with music adapted to the words under the supervision of a musical expert, Mr. E. J. Hopkins, Mus. Doc. A more uniform and appropriate rendering of the service of praise has been the result. How long “ Church Praise ” shall hold the fort will depend on circumstances. Last year a committee was appointed to report on the new Hymnary recently published by the united committees of the Established, Free, and United Presbyterian Churches of Scotland and of the Presbyterian Church of Ireland.

(8) THE GENERAL ASSEMBLY RESERVES TO ITSELF THE RIGHT TO ADMIT UNATTACHED MINISTERS, AND MINISTERS AND PROBATIONERS FROM CHURCHES NOT ALLIED WITH THE PRESBYTERIAN CHURCH OF NEW ZEALAND. A rule to this effect passed in 1882 and amended in 1886 reads :

“ Any minister or probationer belonging to any other Church (except those regularly accredited from Home, by commission from the Colonial Committees of the Churches authorised to give such commission, and those called from Churches from which ministers may be called) who desires to be admitted as a minister or probationer of this Church must apply, in the first instance, to the Presbytery within whose bounds he has his residence ; the Presbytery to report to the Assembly by whom alone admissions shall be made.”

This was a wise enactment. Its evident design was to maintain in efficiency the ministry of the Presbyterian Church of New Zealand.

(9) A BOOK OF ORDER.—Prior to 1887 the want of a properly authenticated Manual of Church Procedure was greatly felt. Diverse ways of transacting the business of the Church existed, and complaints of irregularity were frequent. To many congregations the Victorian Rules and Forms of Procedure served as a temporary guide till that book went out of print. The General Assembly then appointed a Committee to deal with the matter. After some delay the present Book of Order was adopted at Wellington in February 1887. The greater part of the book is a reprint of “ The Book of Order of the Presbyterian Church of England,” the thanks of the Assembly being given to the authorities of that Church for their kind permission to make such copious use of it. Considerable assistance was also received from the Rules and Forms of Procedure of the United Presbyterian Church of Scotland. After the Assembly had gone over the Book of Order clause by clause and settled the form it was to take,

thanks were given to the Rev. W. Gillies "for the great diligence, learning, and tact" which he had brought to bear on its preparation, and he was appointed Convener of the Committee that was to see it through the press. The Assembly having decided that ministers and elders should sign the Confession of Faith, the text of the latter document was bound up with it, and 2000 copies issued, the cost being 2s 6d each. The proceeds after expenses were paid were handed over to the Assembly Expense Fund. Every office-bearer should provide himself with a copy, which may now be had for one shilling.

There has been a good deal of discussion from time to time over the interpretation of this Book of Order, and some have expressed themselves freely as to its faults of omission and commission. This of course was to be expected. Those who have had the largest hand in shaping it would be the first to admit that it was not infallible. It has, however, conferred a great benefit on the Church by furnishing a fair representation of the common law of the Church, by bringing about uniformity of procedure in the Church courts, and by securing that "all things be done decently and in order."

10. TENURE OF MINISTERIAL OFFICE.—Here we reach a most pronounced feature of the Presbyterian Church of New Zealand. Members of Churches in other lands will consider the legislation advanced which entitles the Presbytery to dissolve the pastoral tie between a minister and his congregation simply on the grounds that the ends of the ministry are not served. It will seem, perhaps, like granting a divorce on account of incompatibility of temperament. The new departure came about in this way. Rev. W. Gillies, of Timaru, believing that the ministry existed for the Church and not the Church for the ministry, and

that congregations from time to time had suffered through being saddled with ministers who, from one cause or another, were not suited to the spheres of labour in which they were placed, approached the Assembly by an overture of his Presbytery. In it he suggested that the pastorate be limited to seven years. He probably did not expect this sweeping innovation to be adopted by a Presbyterian Church, but with his usual astuteness he got an influential Committee set up to deal with the question, and an agitation set on foot which prepared the way for the following rule of the Book of Order laid down in 1887 :—

“ 216. When the Presbytery has reason to believe that in any case the ends of a Gospel ministry are not being fulfilled, and that a congregation is in consequence suffering, a Presbyterian visitation of the congregation should be held to examine into the circumstances; and if it appears that from any inefficiency, remission of duty, or unsuitableness to the sphere, the spiritual and general interests of the congregation are being sacrificed, the Presbytery is entitled to dissolve the pastoral tie, and declare the charge vacant, or may report the case to the General Assembly for its decision thereanent.

The Book of Order secures also that at all ordinations and inductions the minister, among other things, shall be asked : “ Do you admit the right of the Presbytery to dissolve the pastoral tie at any time, on being satisfied that the ends of the ministry are not being served ? ” Procedure under this rule requires no libel or other protracted method of settling the difficulty. By a *coup de grace* it effects the happy despatch. The washing of dirty linen in public in connection with the matter is prevented. Only one case has been directly dealt with under this rule. Indirectly, however, it has had a powerful moral effect in obviating the necessity for the Presbytery in this way issuing the case.

(11) A MARKED TEMPERANCE DELIVERANCE.—Resolutions of a more or less stringent nature had been previously passed, but in 1889 the Church made a conspicuous forward movement. Rev. J. K. Elliott of Wellington, who had denounced what he designated “the do-nothing policy” of the Committee on Intemperance, and who had been appointed Convener of a new Committee, formulated his first Temperance Report. That report which was adopted by the Assembly of 1889 in its entirety, recommended the formation of “a Ministers’ Total Abstinence Association,” composed of pastors, licentiates, and students. To this Society the majority of the Church’s ministers now belong. After pointing out that in seven years only 25 public-houses out of 1500 had been suppressed, the report went on to declare :—

“In favour of a direct veto at the ballot-box for suppression of the liquor traffic, and also in favour of according the privilege of voting to women.”

This was a complete endorsement of the New Zealand Prohibition movement. All that the strongest Prohibitionist aims at is the suppression of the liquor traffic by the direct vote of the people, male and female. A democratic measure like this it well became a democratic Church to take the lead in advocating. A liberal principle of this kind is now embodied in the legislature of this country, but as yet it has not realised expectations, partly owing to a three-fifths majority being required to suppress the traffic, and partly to the failure of Christian men and women to rise to the necessities of the occasion. The Church of Christ cannot be too intolerant of wrong doing, and yet, all over the world, for one that is striking at the root of evil, a dozen are probably hacking away at the branches.

To make the Temperance work of the Church more effective, the Assembly that year, at the suggestion of the Committee on Intemperance, appointed a Temperance agent in each Presbytery, whose duty was "To see that the recommendations of the Assembly are carried out in his Presbyterial district, and generally to co-operate with the Committee."

(12) A NEW DEPARTURE IN THE FOREIGN MISSION FIELD.—Rev. Robert Lamb, A.M., M.B., C.M., B.D., having offered himself for Foreign Mission work to this Church, the Assembly ordained him in February 1892 during its sittings at Auckland. Much interest centred in this appointment. Dr. Lamb was the first son of the Church in New Zealand who entered this field, being a member of St. Paul's, Christchurch. The medical mission itself, of which he was the head, although as old as the time of Christ, had not as yet by any Presbyterian Church been established in the New Hebrides. There was another novel feature in the movement. That year the Foreign Mission Committee with the approval of the Assembly appointed two lay missionaries to be associated with Dr. Lamb as his assistants. This also was a new departure in the New Hebrides Mission. Such agents had been successfully employed by even conservative Churches, not only in the Dark Continent of Africa and the degenerate East, but also in China and India, where subtle philosophies had grown up and become hoary with the age of centuries, but prior to this period there were no lay missionaries in the New Hebrides. This medical mission established at Dip Point, Ambrym, has supplied a much felt want in the islands, and is much appreciated by both Natives and traders. The success that has attended it is gratifying to the whole Church, and should stimulate its sons and daughters to come to its help and meet its growing necessities.

(13) INCREASE OF SCHOLARSHIP ENDOWMENT SCHEME.—

The Scholarship Committee of 1895 reported that three holders of the Sommerville Scholarship had complied with the conditions, and had been paid their scholarships, but that a number of apparently suitable men desirous of studying for the ministry were prevented by want of means, and that the question of remedying this was one of the most vital that could engage the attention of the Church. The Assembly thereupon called the attention of Presbyteries, Sessions, and congregations to “the necessity for a speedy and extensive increase of the Scholarship Fund of the Church.” A satisfactory response was made. The following year the Committee reported a scholarship of £25, from St. John’s, Wellington; one, “the Whyte Scholarship” of £20 for three years, from Auckland; two from the Christchurch Presbytery of £25 per year for three years; and intimated that more were forthcoming. It is to be hoped that our rich congregations and wealthy members will keep prominently before them a matter that so closely concerns the best interests of the Church.

(14.) ADOPTION OF THE DECLARATORY ACT.—This Act was adopted by the Synod of Otago and Southland in 1895. The General Assembly of this Church, meeting soon after, thought if the Northern Church followed its example a better basis should exist for further Union negotiations, and that difficulties and scruples felt by not a few in signing the Confession of Faith would be removed. Accordingly it sent the Act down to Presbyteries and Sessions for their consideration. As only one Session, out of 23 Sessions and 6 Presbyteries which reported, raised any objection, the Declaratory Act was adopted in February 1897, “as exhibiting the sense in which the office-bearers of this Church may interpret the Confession

of Faith." It emphasises "the love of God, Father, Son, and Holy Ghost, to sinners of mankind," while holding by "the Divine purpose of grace towards those that are saved." It teaches that the natural man is "capable of affections and actions which in themselves are virtuous and praiseworthy," although believing in "the corruption of man's whole nature." By it the Church disclaims teaching "the fore-ordination of men to death irrespective of their own sin," that "any who die in infancy are lost," "that God may not extend His mercy for Christ's sake, and by His Holy Spirit, to those who are beyond the reach" of the means of grace, or "any principles inconsistent with liberty of conscience and the right of private judgment."

It winds up by saying :—

"That while diversity of opinion is recognised in this Church on such points in the Confession of Faith as do not enter into the substance of the Reformed faith therein set forth, the Church retains full authority to determine, in any case that may arise, what points fall within this description, and thus to guard against any abuse of this liberty to the detriment of sound doctrine, or to the injury of her unity and peace."

Thus the Church has gone on from year to year perfecting her machinery and adapting herself to place and time, while holding on by the inflexible principles of truth and righteousness, and thus she shall continue to live and move and have her being :—

"Lasting her lamp, and unconsumed her flame,
Her nature and her office still the same,
In deathless triumph shall for ever live,
And endless good diffuse and endless praise receive."

CHAPTER XV.

CHURCH EXTENSION.

The Duty of the Church—The Strong Helping the Weak—The Danger of Looking Back—Legislation of the First General Assembly—Rev. D. Bruce's Church Extension Tour—Rev. C. Fraser's Work—Liberal Congregations—The Canterbury Church Extension Association—Aims of the Church Extension Scheme—A Sustentation Fund Tried—Work Done—Large Districts Unsupplied with Ordinances—A Call to Arms.

IN a young country like New Zealand, which is being gradually occupied, it is highly desirable that the extension of the Church with its ordinances and influences should keep pace with the advance of settlement. It is incumbent on the Church of Christ to follow with the Bread of Life those enterprising settlers, who with their families are constantly pushing their way into remoter districts. Often these colonists make their way into the very midst of the dense bush in order to occupy new territory and make for themselves new homes. Thither, even before the primeval forest is turned into a rich pasture land, or the swamps are converted into cultivated fields, it becomes a faithful Church to send them the Gospel. It is able to secure that "the wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose." The beginning of the life of a community is not unlike that of an individual. Opportunities of moulding the character once lost can never be recalled. If these energetic settlers are not immediately followed up with the means of grace they are apt to sink down into a state of worldliness, ungodliness, and sin, from which it is difficult to move them.

The Bible becomes a neglected or forgotten book; the Sabbath is utilised like other days for secular work, or turned into a day of mere pleasure seeking. As a result a low tone of social and moral life exists in the district. No one realises the depth of his spiritual destitution. Not only does there grow up a feeling of indifference to the Church and her ordinances, but one even of hostility. When a minister is at length sent to them, it is no uncommon thing to hear them say, "We do not want him. We can get on well enough without church or minister." Adequate ministerial support, as a consequence, is not forthcoming. All this but proves the truth of the words of Lewis Morris:—

"For knowledge is a barren tree and bare
Bereft of God, and duty but a word,
And strength but tyranny, and love desire,
And purity is folly."

Such a state of matters should not be allowed to exist in a Christian country. It will not, if the Church realises her duties, and is true to her mission. Those who luxuriate in the enjoyment of Gospel ordinances have great responsibilities.

Ruskin says:—

"The strength and power of a country depends absolutely on the quantity of good men and women in it."

If they are few and disunited in a community, then woe betide that land. If they are many and united, they will be a great power for beneficence, truth, and righteousness. Ben Jonson designates good men "the planets of the ages." Their work is to shine upon, and dispel, the darkness of their times. Multitudes profess to belong to this class, but professions count for nothing till they are

translated into living, self-sacrificing deeds. The more doing the more life. Action is a characteristic of life. If our actions cost us something, then they have in them all the more evidence of vital godliness. Almost anyone will do a kind office if it comes in his way. It is the going out of one's way to do it that makes the deed meritorious. Even Renan holds :—

“ So soon as sacrifice becomes a duty and a necessity to man I see no limit to the horizon which opens out before him.”

He will certainly not lack a boundless mission field within the borders of the Presbyterian Church of New Zealand. Underlying the whole Church extension scheme of this communion is the principle, that those who have the means of grace established in their midst should send to those who have not, or as Paul put it for the Romans, “ We that are strong ought to bear the infirmities of the weak and not to please ourselves.” What a hopeful prospect there would be for Church extension if all our congregations that are organised into self-sustaining charges acted on this principle, and realised :—

“ The strong must build stout cabins for the weak,
Must plan and stint ; must sow and reap and store ;
For grain takes root, though all seems bare and bleak.”

The Presbyterian Church of New Zealand has been moving along these lines from the very beginning, and must continue to do so to the end. We cannot with safety do otherwise. It has often been remarked that the Empire which ceases to defend and maintain her outposts, nay, which no longer makes new conquests, rapidly loses her prestige and influence. Other nations threateningly surround her, like vultures spying out a wounded animal and darkening the air with ominous flapping of wings. For the Church, as for the nation, that puts its hand to the

plough there must be no looking back. Her motto must be, "On to the bounds of the waste, on to the city of God."

Church extension as we have been trying to picture it had its origin as a scheme with the birth of an organised Church. At the first meeting of the General Assembly, held in Auckland in 1862, and representative of the whole of New Zealand, it was resolved :—

"That a General Church Extension Fund be established for the purpose of promoting the interests of the Church throughout New Zealand, and temporarily aiding weak congregations, and that for this end an annual collection be appointed to be made in all congregations and at all stations."

Regulations for the administration of the Fund were framed. Amongst others it was enacted :—

"That as a general rule no minister should be settled in any charge which does not raise at least £100 per annum towards stipend."

"That though the amount of supplement cannot be absolutely fixed, the minimum stipend should be regarded as £200 per annum."

"That as a general rule no more than £100 be granted in aid to one congregation, and that the grant be diminished £10 at least every year after the first till the charge becomes self-sustaining."

Districts where resident clergymen were urgently required were indicated, and application was to be made to the Home Churches for assistance in men and means to enable the Church to meet those requirements. The better to initiate the working of this Mission the Assembly agreed to a recommendation that one of the ministers of the Church should be released for a time from his charge, in order that he might visit the districts more urgently requiring attention, and prepare the way for the settlement of resident pastors. The Rev. David Bruce, of St.

Andrew's, Auckland, now the Rev. Dr. Bruce, of Sydney, was accordingly released. In every way Mr. Bruce was admirably qualified for this work. Possessing great ability, sound judgment, fine tact, gentlemanly bearing, thorough loyalty to the Church, and enthusiasm for Church Extension, he rendered services in this department which were invaluable.

Starting on the tour arranged for him by the Assembly, at the end of January, 1863, he found numbers of Presbyterians, averaging from 150 to 250, and forming in the aggregate about 1500 souls, who were receiving no spiritual instruction from the Church to which they belonged, and, in some instances, scarcely any religious visitation or superintendence worthy of the name from other denominations.

By expounding the Assembly's Church Extension Scheme, and by carrying round blank calls ready for signature, with a view to their being sent to some of the Home Churches, he did good service. Many a similar tour in the interests of Church Extension was made by him, especially after he was appointed General Church Agent, by the Assembly in December, 1875, the Established, Free, and United Presbyterian Churches of Scotland having joined with the Presbyterian Church of Ireland in offering each a £150 for one year for this purpose. A book on his travelling experiences in those days, written by him, would be exceedingly interesting, and make us all more thankful for our roads and bridges, our churches and manses, and our enlightened and peaceful times.

Rev. C. Fraser of Christchurch also rendered yeoman service in the cause of Church Extension. Being a martyr to sea sickness he made as few journeys

as possible to the North Island; but mountains, rivers, or other land difficulties did not prevent him going into the remotest corners of Canterbury, North and South, and Westland, preaching the Gospel, organising charges, and settling ministers. The good Church Extension work that he has done remains to this day.

For a time Church Extension was carried on by individual ministers, individual congregations, and individual Presbyteries. We have mentioned some of the ministers who led the van in these labours in order to extend the Presbyterian Church of New Zealand. Among the congregations in early days were those of Auckland, Napier, Wanganui, Wellington, Nelson, and Christchurch. Of £100 raised for the fund in 1863, Auckland contributed £23, Napier and Nelson £21 each, Wellington £7, and Wanganui £6. St. Andrew's, Christchurch, which did nobly, used its energies to supply local and district needs. St. Andrew's in Auckland City, of which Rev. Mr. Bruce was minister, was at that time by far the largest and most influential congregation in the Church. Connected with it were a number of wealthy, liberal, and leal-hearted men, who loved the Presbyterian Church, valued her services, and were proud of her history. They were zealous, and generous in helping to extend her ordinances to their fellow colonists. Population was then extending into the remoter districts north and south of Auckland, and in those places as they became settled, churches were planted by them.

In earlier years, before the Church Extension Scheme was inaugurated or had got well on its feet, Presbyteries like Auckland and Christchurch put forth most laudable efforts to supply the spiritual wants of their respective districts. Unfortunately, however, the need was greater in

those regions where no strong Presbytery existed to cope with them. There were other associations at Auckland and Christchurch which also gave a helping hand.

The Canterbury Presbyterian Church Extension Association was one of the most important of these. It was inaugurated in 1871, and for its organisation owed much to Rev. A. F. Douglas, of St. Paul's, Christchurch, whose zeal and energy in the matter was very conspicuous. The lay element, however, was its backbone. To hard-headed, practical, business men, who managed it wisely and who themselves gave liberally, it owed much of its success. Men like Messrs. J. Anderson, R. S. Higgins, W. Gavin, D. Craig, W. Dymock, R. Sutherland, and others were in it a power for good. Mr Andrew Duncan, as Secretary, rendered good service, until in August 1873 he departed for Europe as Provincial Immigration Agent. We cannot say that his mission to the Old Country benefited much this scheme, or the country generally. The lack of intelligence and enterprise and want of moral stamina displayed by many of those brought out with the money of the Colony at that time are in evidence at this moment in many districts. This Church Extension Association held monthly meetings, sent deputations to other districts on special occasions, formed in many places branch committees, supplied vacant congregations, and brought ministers from Home. It had an arrangement with the Free Church Colonial Committee to act for it in choosing and sending out men, to whom it guaranteed £200 per year. The agents whom it sent into neglected districts of the South Island, as a rule, speedily got calls and settled down to do efficient work. Some of the ministers are now faithfully serving the Church who were brought to New Zealand by it between 1871 and 1876, and with one or two exceptions

all the moneys expended in this way were recouped by the congregations benefited. It came to an end when Mr. A. F. Douglas departed, and Presbyteries grew in strength and perhaps in jealous watchfulness over their privileges, and the Church to secure uniformity of practice required the concentration of its energies on the work of a committee appointed by its authority and labouring under its direct supervision. Some are of opinion that these associations might still do immense good, if subordinated to the Presbyteries and to the Assembly's Larger Church Extension Scheme.

Two objects were contemplated in establishing this Church Extension Scheme: (1) to aid in planting new congregations in recently settled districts, and (2) to assist with grants weak charges already existing. By the Assembly of 1877 these two objects were separated, and the latter, *i.e.* assisting weak charges, was entrusted to a Sustentation Fund Committee, of which the Rev. James Paterson of Wellington was made convener. It was found, however, that the new congregations which were planted under the auspices of the Church Extension Committee soon came to depend for their maintenance on aid from the Sustentation Fund. The two objects were so intimately connected, and in the practical carrying out ran into one another to such an extent, that after a few years' experience it was considered better to unite them once more in one scheme, managed by one committee. This was done by the Assembly of 1882, and Mr. Paterson became convener of the committee appointed to take charge of "The Church Extension and Supplemental Fund." Since that time, ably assisted by Rev. C. Ogg as treasurer, he has continued to bring great wisdom and tact to bear upon the management of this important scheme. Much of the success to which it has attained is due to him.

The subject of a Sustentation Fund with equal dividend, as in the Free Church of Scotland and in some of the Colonial Churches, has been often discussed in our ecclesiastical courts, but has never issued in anything practical. In the sister Church of Otago and Southland a Sustentation Fund has existed from the very beginning, but that Church had a great advantage over us in getting it under weigh. The Southern Church was an off-shoot from the Free Church of Scotland. The settlement itself was a class settlement. Ministers and members, coming almost exclusively from the Free Church, brought with them the traditions and usages of that ecclesiastical organisation. They knew what a strength the Sustentation Fund was at Home, and they were accustomed to its working. It was comparatively easy for them, therefore, to introduce it at once into their ecclesiastical arrangements in this Colony. But the Church in the North had quite a different origin and history. Its ministry and members were drawn from all the Presbyterian Churches of the Home land, and came with their various predilections for Church organisation and methods of ministerial support. For many years, too, the Church in the North laboured under great disadvantage owing to the scattered and isolated condition of many of its congregations, as well as to the mixed character of their membership. This hindered, no doubt, anything like a uniform system of ministerial support such as the Sustentation Fund secures. But through the great increase of population, and the growth of the Church, and the greater facilities for communication, these disadvantages have to a large extent passed away. The Church has now become more consolidated, and can much more easily adopt uniform methods. It certainly would not be so difficult now as in former years to give practical effect to the idea of a

Sustentation Fund. However the Church Extension scheme serves substantially the same purpose and is worked to all intents and purposes on the same lines. It aims at organising and fostering new congregations where there is a reasonable prospect of their being soon self-supporting, and at assisting weak charges by direct grants from the fund, upon the recommendation of the Presbytery of the bounds. Everything is done with the concurrence and co-operation of the Presbytery.

Much in this way has been accomplished to extend and consolidate the Church. During its existence the Presbyterian Church of New Zealand has increased from 15 charges to about 100. More would have been effected if the scheme had not been hampered for money and men. The income for 1897, exclusive of donations of £100 each from the Church of Scotland and the Irish Presbyterian Church, was £509 12s 6d. Of this sum six of our congregations contributed £250 or one half, St. John's, Wellington, leading the way with £84 6s 9d. When will the Christian Church as a whole realise its responsibility to this fund, which in many respects is the most important scheme of this young and growing Colonial Church. It would be a delusion to suppose that the Church Extension Fund has done all that it might have done, or that the spiritual needs of this new land have been adequately met. In many places it has only touched the fringe of its obligations.

North of Auckland there are six counties (Mongonui, Whangaroa, Hokianga, Bay of Islands, Hobson, and Otamatea), with an area of 4000 square miles and a population of 14,000, which has no minister or missionary. In this district there is a place called Kaipara, whose cry for ordinances was heard in 1862,

and whose pathetic appeal is still heard in vain. The Rev. R. Ferguson of Devonport, who like some of the other ministers of the Auckland Presbytery have in pity been lately paying flying visits to this region, reported recently that in one public school in Kaipara he found 19 children who had never seen a Bible, or heard of Christ or of God, 17 of these being white and two half-caste; and that an itinerant missionary in that neglected district would be of the greatest advantage. The country north of Auckland generally is, from a spiritual point of view, exceedingly necessitous. The whole of that part of New Zealand extending from within 12 miles of the city to the North Cape, with an area of 6650 square miles, a population of 36,000, including 8000 Maoris, and 32 public-houses, has only three ministers and one missionary connected with our Church.

Across the middle of the North Island there are eight counties (Raglan, Kawhia, Clifton, West Taupo, East Taupo, Whakatane, Waiapu, and Wairoa), which have 21,000 people, 12,250 being Maoris. To supply this tract of country with alcoholic spirits, there are 34 publicans who do a "roaring" trade, and one solitary Presbyterian missionary to counteract their evil influences and meet the district's real moral needs. Ah! it is the spiritual, not the spirituous, interests that here suffer.

In the Thames district there are four counties (Thames, Piako, Coromandel, Ohinemuri, and Thames borough), which, being rich in gold, have attracted a large white population, of whom a good proportion are Presbyterians. But how two ministers and three missionaries are to undo the mischief of 64 grog shops and dispel the avarice, worldliness, and ungodliness of its 22,500 inhabitants, no one in our communion has ever been able to say.

The Taranaki district on the West Coast is a little more advantageously situated. For its five counties (Taranaki, Stratford, Hawera, Patea, Waitotara), its three boroughs (New Plymouth, Hawera, and Patea), its 38,000 souls, and its 62 man-traps, there are five ministers only. Rev. S. S. Osborne, of New Plymouth, writing of this region says :—

“ In Inglewood, a town of 500 inhabitants, we have never broken ground. . . . Round Mt. Egmont we will require three more men, students or Home missionaries: one in Inglewood, one in Eltham, and one in Opunake, and this would mean £300 for a year or two till they got established. To my mind it is really a money question. The Church is not doing its duty financially in the matter.”

Lastly in the Wellington Province, out of a population of 29,000, scattered over four counties (Pahiatua, Wairarapa North, Wairarapa South, and Horowhenua), and three boroughs (Masterton, Carterton, and Pahiatua), and regaled at 48 public bars, there are 10,000 people outside of Presbyterian influence. Some of these are almost in heathen ignorance. Between 1891 and 1896 there was an increase of 6500 persons, but we have still only three ministers to care for the spiritual concerns of this wide district.

As to the South Island, settlement has not advanced there so rapidly, though it, too, has its clamant needs. We shall not, however, weary our readers with a further rehearsal of the doleful tale. The entire Presbyterian Church of New Zealand ought to weep in sackcloth and ashes over the situation. Our rich members ought to be ashamed of it. Spurgeon, in one of his sermons, remarks, “ Money is like an icicle, soon found at certain seasons, and soon melted under other circumstances.” Would that love for the tens of

thousands of dark and benighted souls at our doors caused a great thaw to set in for the quickening of the Church's life and the glory of God. Talk of a foreign missionary field? Is there not one here? Could some of those 5000 volunteer missionary students of the universities of Europe and America, who have signed the declaration, "I am willing, if God permit, to become a foreign missionary," do better than devote themselves to work in this field? We do not promise them large stipends to begin with. No true missionary will look for that. As Carlyle points out, no man should ever expect to be paid for his real work. All work worthy the name is an appeal from the seen to the unseen, a devout calling upon the higher powers, and except they stand by us it will be not a work but a quackery. We can promise them a beautiful climate, numerous kind and hospitable hearts who are willing to hear the Gospel preached, much hard but healthful riding, many degenerate souls to win, many difficulties to overcome, and much honest toil that will bring in due time, for a man of tact, energy, and spiritual power, a sure reward. A wise man will not expect:

"No eye to watch and no tongue to wound us,
All earth forget, and all heaven around us."

Our past experience goes to show that he who casts himself unreservedly in faith upon God, and His people in New Zealand, will not be allowed to go long without even his pecuniary reward. Here, as elsewhere, he who goeth forth weeping, bearing precious seed, shall return rejoicing, bringing his sheaves with him.

CHAPTER XVI.

THE CHURCH AND EDUCATION.

The Presbyterian Church Constitutionally a Friend of Education—
 The Church of the People—The Churches of the Reformation
 and the Bible—John Knox's Scheme of Education for Scotland
 —Education in the Mission Field—The First High School in
 Canterbury—Champions of Education Past and Present—
 Educational Work of Rev. G. Barclay in South Canterbury—
 Difficulties of the Northern Church—The Church's First Pro-
 nouncement on Education in 1863—A Theological Hall for Both
 Churches—Her Efforts to raise the Standard of Education in
 the Colleges and University—A National and Undenominational
 System of Education—The Bible in the Public School—
 University Honours.

EDUCATION as the discipline of the intellect, the regulation of the heart, and the development of the whole man, has always found a warm friend in the Presbyterian Church. Our communion's sympathy with it is not of a half-hearted nature. She has not befriended education as a matter of convenience. She has not espoused it because the tendency of the age is in that direction, and it has become evident that if the Church did not keep pace with the march of progress, her hold over her people, and her prestige before the eyes of the world, should be gone. Policy has had nothing to do with the attitude she has taken up. Principle lies at the bottom of it all. Her constitution is such that she cannot do otherwise. As Dean Stanley points out, the Confession of Faith, more than the creed of any other Church, emphasises the Freedom of the Will. Her appeal is to a free and enlightened people. In no country of the world has she

sought to enslave the human intellect for ulterior ends. In no age has she considered it desirable to stand between her people and the fullest enlightenment and culture which it was in their power to possess. Founded on truth and herself a lover of truth, her motto has always been "Truth is mighty and will prevail." Providence has so ordered it that this opening of the windows to the East results in her ever receiving fresh accessions to her strength, but this she does not seek so much as the glory of her risen Lord, who is "the Way, the Truth, and the Life." Some Churches have little by little been yielding up the rights of the people, as more and more pressure has been brought to bear upon them, but the Presbyterian Church never at any time occupied that unenviable position. She commenced her career by according them their rights at the outset, and ever since she has been known as the Church of the people. Extending to the laity the fullest representation in her ecclesiastical courts, the Presbyterian Church has always set before her as one great end of her mission the enlightenment and elevation of the masses, and the civil and religious liberty of the people. She remembers the words of her Master, "Ye are the light of the world. A city set upon a hill cannot be hid." She therefore believes not in

"Rich windows that exclude the light
And passages that lead to nothing."

If, as the great dramatist says, it be true that "Ignorance is the curse of God, Knowledge the wing wherewith we fly to heaven," then it is a sound principle to put every man in possession of the latter. It was a great discovery, that the key of knowledge could turn both ways, and open, as well as lock, the door of power to the many.

To this may also be traced in some degree the reverence of the Presbyterian Church for the Word of God as distinguished from human tradition, and her efforts to have it translated into all known tongues, and placed in the hands of every individual of Adam's race. When the Reformers of the sixteenth century addressed the people and cried, "Back to the Word of God," the Presbyterian Church rejoiced, and put on its armour for the conflict. Her set time had come. Every reformed communion untrammelled by political influences assumed the distinctive features that are now known to characterise the Presbyterian Church. As a result there came good times for the million. The feudal spirit of the Middle Ages took its departure. The power it had lodged in the hands of the nobility and of a few ecclesiastics ceased to be a monopoly. The Reformers had no ulterior ends to serve. They simply sought to lift men up everywhere into the region of a virtuous and consecrated character.

Nowhere did this spirit show itself more grandly than in Scotland, where our forefathers did so much to give tone to everything Presbyterian. When John Knox, George Buchanan, and their coadjutors began their work in Scotland, the people there, especially in the Highlands, were lower in intelligence and in character than the inhabitants of England. Before a century had passed the tables were completely turned. Scotchmen rose in character and mental equipment, and soon led the way in the regions of literature, commerce, and missionary enterprise, and from that time to this they have continued to stand in the forefront of much of the world's progress. This was unquestionably the result of the steps taken by Knox and his fellow-workers to educate the Scottish people.

John Knox, in some quarters not well informed, is looked upon as a compound of ignorance, fanaticism, bigotry, and perhaps savagery, a man without a spark of love in his nature for the æsthetic and beautiful, and one who never experienced with Cowper that,

“ Wisdom is a pearl, with most success
Sought in still water and beneath clear skies.”

Nothing could be farther from the truth. Himself trained in a university, he very early in his career provided a system of education for Scotland, which, in view of the destiny of man and the character of the times, has not been excelled by any modern system with all the advances since made. His plan was to set up a school in every parish, where the elements of a sound education that did not exclude a knowledge of the Latin tongue, written and spoken freely by himself, were carefully taught. In these schools, unlike many of our modern institutions, the culture of the moral faculty was not neglected. He laid special stress on the teaching of the Geneva Catechism and of the Word of God. In every town of any importance he set up a secondary school, with a very liberal curriculum. Here were to be taught the “arts, at least logic and rhetoric, together with the tongues, by sufficient masters.” Provision was made by which the poor and the landward people might share in the advantage of these secondary schools.

He also made arrangements by which life and energy were brought to the three universities which existed in Scotland, and which had fallen into sad decay. There were to be taught the arts and the sciences, philosophy and law, the Greek and Hebrew tongues, and divinity worth them all. His plan was that the universities should be replenished from the secondary schools. Scots-

men who were in sympathy with the Reformation, and who had gone to the Continent of Europe to pursue their studies he brought back to Scotland to act as professors in the universities, and as rectors and teachers in the secondary schools of the towns. His openly avowed purpose was to secure cultivated men for the offices of State, for the pulpits of the Church, and for business occupations.

At first circumstances compelled him to employ readers for churches and schools in country districts, under the care of superintendents, but that measure was purely of a tentative character and only to continue till suitable men could be trained to take up the chief functions of the Christian ministry. His object was to keep the latter in a high state of efficiency.

For all these schools, churches, and universities he proposed an adjustment of the funds previously devoted to ecclesiastical purposes, so that all the workers within them should simply secure a "decent maintenance." Knox's scheme was wide and discriminating, and had he been left untrammelled in carrying it into force the blessing to his country that would have followed would have been largely increased. Unfortunately the nobility and barons, aided materially by the clergy whom the Scottish Church had been compelled by the State to receive into her pale from the Episcopal section of the community, appropriated to their own purposes a large portion of the revenues. This considerably retarded the work of education, both in its lower and higher aspects. Still a force was set in motion and reached considerable development, which has largely affected the Protestant world, and contributed mightily to secure a widely-diffused education for the young of all classes, and a highly-cultivated order of ministers for the edification of grown-up people in all lands.

There is another factor in the enlightenment of Scotland, also of an educational character, which it would be a mistake to leave out. We may well exclaim, as the celebrated Hugh Miller dealing with this sentiment somewhere says in substance, "Yes! Scotland doubtless does owe much to her parish schools, but that fact should always be associated with another which helped materially to give it effect, namely a clear and thorough-going inculcation of the Calvinistic faith from her pulpits." It was that which chiefly contributed to the enlargement of intellect, to the quickening of conscience, and to the development of those properties among the Scottish people which brought about the watchword,

"Duty, the command of heaven, the eldest voice of God."

The minds and imaginations of men were roused by the ministrations of her pulpits to seek after for themselves and their children, growth in knowledge, and increase in wisdom and power, as the best product of the love and goodness of God to the world. The double process of education in the highest sense of the term for men and women, and education for the children went on together and mutually helped each other. Scotchmen did not ignore even the emotional in religion, but they were always careful to have it resting on sound judgment, and carried into life in union with thorough conceptions of duty and of Christian truth.

The views of Knox and his co-workers on the subject of education continue very largely to be the opinions of Presbyterian people in every English-speaking country of the world. Presbyterians have always sought light for young and old as a matter of first importance to mankind, and, in the interests of the dissemination of light itself,

they require a specially-educated class of men for their pulpits, and, as far as they can in the changed times, for the schools of every country.

In harmony with these views, the missionaries of the Presbyterian Churches carry an educational policy with them into their Foreign Mission undertakings. The school is always the first point of interest with them. So soon as the pupils show any fitness for it, the secondary school is brought into requisition, and then comes the college. To the preaching of the Word at the beginning, and all the way through, they join a keen care for education. The reason of this is obvious. A heathen nation in its entirety, as such missionaries soon discover, are not likely to be constrained to embrace the Christian faith by men of another nationality. That can only be brought about by the earnest efforts of its own people. Foreigners may get a few of the better spirits under their influence. These they must educate into a clear and warm apprehension of the Christian faith, and watch over them with untiring zeal, until their Christian character becomes maturely formed. When that stage is reached they send them forth, with large confidence and hope, to the work of winning their nation for Christ. The first concern of all missionaries is to find and qualify Native teachers for their schools, and preachers for their pulpits. They follow very much the same course that Knox did when he set himself to win Scotland for the Lord. They begin with the primary school, then pass to the secondary, and then rise to the college. Witness the work of Duff in Calcutta, of Wilson in Bombay, of Mateer of the American Mission, and indeed of the Presbyterian missionaries in every foreign field ; and you always find Presbyterian missionaries

working on the educational ground. The men sent forth to the Foreign Mission field are all widely educated men, and their aim is always to raise up an educated people. Objection has now and again been taken to this method of work in the Foreign Mission field by men of peculiar emotional temperament. They say it is slow and expensive, and often disappointing, and maintain that a better work would be achieved by the simple evangelistic method of preaching the Gospel. About 1877 this question was keenly discussed in the General Assembly of the Free Church of Scotland, and under the inspiring influence of Dr. Duff and others the present method of work in the Free Church mission field was triumphantly defended and maintained. That method is very elastic. It draws sometimes on the elementary, and sometimes on the higher education. Dr. Duff always recognised that the "nature peoples" and the "culture peoples" must be treated somewhat differently. It does not exclude even the evangelistic presentation of the Gospel; but in all cases it seeks to lay a good foundation in a suitable Christian education through men who are themselves possessed of high culture and intelligence. Other discussions subsequent to that time have been carried on in the Press and on the platform by members of the British Parliament and other persons, calling in question the educational method adopted in the foreign mission field, but they have never made the slightest impression on any Presbyterian community. So important has this educational form of mission work been found in India, that other Christian denominations have contributed financially to one of the colleges founded by the Free Church of Scotland in that part of the world, and the Methodist Church has provided an ordained missionary as one of its professors. The purely evangelistic mission found they had to fall back on

the Mission College for the education of their converts, and especially for the training of their native candidates for the ministry. Every Board of Foreign Missions of the Presbyterian Churches, the world through, has carried out this policy of the Presbyterian Church, and places a sound and liberal education for young and old at the very base of its operations. Its members say very justly, "if that has been the pathway to real and effective Christian work in our various homelands, it is equally the proper course to follow in the foreign mission field." Such has been, and such, we are thankful to say, is the present attitude of the Presbyterian Church to education at Home, in the Colonies, and in the heathen world.

" 'Tis education forms the common mind,
Just as the twig is bent the tree's inclined."

On these lines the Northern Church has been laid down in New Zealand. Carrying with them the genius of their communion, and the traditions of the past, her early ministers and members kept before them in this land the advantages of a good education. At first it was a matter for individual action, and men like Mr. Bruce of Auckland and Mr. Fraser of Christchurch exerted their energies, and struggled with the difficulties of their times, in laying a sound educational basis for the Church and country of their adoption. As proof of this it may be mentioned that teachers were brought out by them from Scotland, through the ecclesiastical authorities at Home, with as much care as if they had been ministers. The Presbyterian churches were placed at their disposal for their week-day work. The times have become changed since then. Now the Church often holds services by favour of the school; then the school met and conducted its business by favour of the Church. Many of these schools formed

the nuclei for flourishing congregations. Some of them were of a very high order. Of such a nature was "the academy" established by Mr. Fraser, and afterwards turned by him and his Presbyterian friends (Dr. Lillie from Tasmania, Dr. J. T. Turnbull, Messrs. Wilken, Duncan, and Anderson), into the first High School in Canterbury after the pattern of the High School, Edinburgh. Mr Fraser for a time took the higher classes himself, and watched over the interests of the institution with anxious concern. The Lyttelton High School had also a high standing, and almost every large centre had its first-class school, under the superintendence of Presbyterian influence.

Prior to 1877 when the National System came into vogue education was largely in the hands of the leading denominations and managed by their representatives. On this basis the Provincial Governments made rules and regulations. Presbyteries received reports of the day schools as well as of the Sabbath schools. One handed in to the Auckland Presbytery in 1872 by the Rev. T. Norrie, who has done much for education, may be taken as typical. It stated that there were 27 day schools in operation, "either aided or under the auspices of the various congregations," that there were 1227 children on the roll, giving an average attendance of 870, and that the amount received during the year was £1510 3s 4d from fees, £914 4s 11d from the Central Board of Education, or £2824 8s 3d in all, for the support of the teachers. Some of those who represented the Presbyterian Church in those early unsettled days, and did battle for the cause of an undenominational and liberal education, like Rev. D. Bruce, Auckland, Rev. C. Fraser, Christchurch, Rev. P. Barclay, Napier, and Mr. Campbell and Rev.

P. Calder, Nelson, have either gone to their account or departed for other lands. Some, like Rev. J. Paterson, Wellington, Rev. J. Ross, Turakina, Rev. T. Norrie, Auckland, Rev. Dr. Sidey, Napier; Rev. G. Webster, Christchurch, and Rev. G. Barclay, Waimate, are still with us serving on public educational boards and advancing to the best of their ability the cause of education. Take South Canterbury as an example. No man has exerted such influence in shaping its present educational system, and placing it on a sound undenominational basis, as Rev. George Barclay. There is scarcely a schoolhouse or teacher's residence in all that well-equipped district he has not had a hand in building, or a bye-law of the South Canterbury Education Board he has not had a share in framing. The whole working of primary education he has at his finger ends, and he employs his knowledge for the advantage of the remotest country district. Many a battle, too, he has fought in the cause of higher education. The District High School of Waimate, now so efficient, may be said to owe its origin to him. The same is true of the Temuka District High School. As to the Timaru High School, it was born and cradled in a storm of virulent opposition, and Rev. W. Gillies had the honour of piloting it to a safe haven in 1880, and for some time acted as the chairman of its first Board, rejoicing in the triumph over jealousy and false parsimony he had achieved. Persons of high social position might chafe and fume, he was satisfied to have a school that admitted the children of the poor as well as the rich to the advantages of secondary education.

The Presbyterian Church of New Zealand has always laboured under exceptional difficulties. Unlike her Southern sister, the Church of Otago and Southland, and

the English communion that founded the Canterbury settlement, she has not had the advantage of rich endowments for establishing and equipping schools and colleges. Her people, too, instead of being drawn from one section of the Church animated throughout with the same instincts educational and otherwise, have come from all branches of the Presbyterian Church in the Homeland. Some of them have belonged to Churches whose doctrine and government are different from those of the Presbyterian Church, but which as separate communions have not established themselves in New Zealand. Still the spirit of true Presbyterianism has always been present. When fully organised she did not lose sight of her duty towards the cause of education. In the report of the Committee appointed in 1862, and given in at the second meeting of the General Assembly, we read of the members hoping for better days and saying :—

“ They advise that in the meantime much attention should be paid to the establishment of really good schools, both common and intermediate, and that the Church should urge on the various Governments, General and Provincial, the importance of establishing on a broad and unsectarian basis such intermediate schools and colleges as should give an education at once scientific, classical, and philosophical.”

The report, which was unanimously adopted, went on to express the opinion that this line of action would tend to prevent the lowering of the ministerial standard and pave the way for the Church's laying down a platform of purely theological instruction. The evident design was to secure a high grade of secular education in the State, and then to establish theological halls in connection with her own communion. One circumstance alone seems to have prevented the carrying out of the latter intention. Union with the Southern Church was not only in the air, but

apparently on the eve of being consummated. All the facilities for theological training possessed by the latter Church, it was thought, would be open to the former. Moreover, a request came from the Otago Presbytery that the Northern Church should co-operate with it in establishing a theological hall in Dunedin for the benefit of both Churches.

Accordingly, in 1864, the Assembly of this Church passed the following resolution on the training of the ministry :—

“ That the facilities for attaining this important object are much greater in Otago than many other parts of New Zealand, and that the Assembly desire to express its willingness cordially to co-operate with the Otago Presbytery in the prosecution thereof.”

The practice of sending theological students to the Divinity Hall, begun in early days, has continued to the present. The only fault one can find with the Church in the matter of following this good old custom is that there has appeared in the Assembly a tendency to relax this rule in case of students who are supplying necessitous districts and appeal to its clemency. The special grace consists in exempting them from attendance on classes held in the Divinity Hall. The fewer such special indulgences are granted the better for the Church, though they are given apparently in the Church's interests.

In accordance with the policy laid down in 1863 we find the College Committee reporting in 1874. It received the thanks of the Assembly for taking up the attitude that “ Governors of Colleges must be informed that those institutions according to their present constitution do not afford the means of obtaining such a curriculum of literary and scientific study as this Church has hitherto required

on the part of all her students." It was commended for holding out a threat that if an improvement did not take place students should be obliged to study arts as well as theology in Otago or give up the idea of the ministry altogether. For many years neither Auckland nor Canterbury would listen to representations made. No philosophical chair was set up and our students have been obliged to go to Dunedin for a philosophical training. Canterbury, however, now contemplates setting up a chair of philosophy.

There is another fact which shows the service that the Presbyterian Church has rendered in promoting the cause of higher education in New Zealand. It was the Otago University, so largely under its influence, which induced the New Zealand University to raise its educational standard. The latter, to secure popular support, had lowered its standard to that of the higher schools. Otago, unmoved by the clamour for immediate results, determined to raise the level of general education by maintaining a high standard in its establishment. It advocated the policy of levelling up instead of that of levelling down. On this condition the Otago University became incorporated with what has become a national institution.

In 1875 the Assembly declared in favour of the establishment of a national and undenominational system of education, giving as its reasons for opposing a denominational one,

"The insufficiency of the education secured, the misappropriation of the public funds, dangerous favouritism, and the jealousies and heartburnings engendered among ecclesiastical bodies in the Colony."

On this subject the Presbyterian Church of New Zealand has given no uncertain sound. At the same time it condemned the dropping out of the Education Act of 1877 the clause that made provision for the repeating of the Lord's Prayer and the reading of a portion of Scripture at the opening of the school, and has always strongly and consistently advocated the introduction of the Bible into the public schools of the Colony. Many a strong resolution has been passed for this purpose, and she will never rest satisfied until the Bible gets its due place in the public and national institutions of the country. Wellington, who knew something of the power of discipline, once remarked, "Educate men without a religion and you make them clever devils." Ruskin, the apostle of culture, was of opinion,

"Education does not mean teaching people to know what they do not know, it means teaching to behave as they do not behave."

Such is the deep interest which the Presbyterian Church of New Zealand has ever taken in the cause of education, and such the clear and decided stand for which she has always been distinguished. It is not by chance but rather as a result of the Presbyterian Church's constitution, teaching, and encouragement, that the Presbyterian students of New Zealand have carried off so many of the honours provided by the New Zealand University. Presbyterians in this country constitute only 22 per cent. of the population. According to this one might reckon that in that proportion their students would figure in the National University. But what is the fact? Anyone who looks down the honour list of the last New Zealand University Calendar for students in Arts, will find that during the decade beginning in 1887 and ending in 1896, which is a sufficiently long period to form a good

test, almost one-half of the honour men have been educated in the Presbyterian Church. This fact which can be easily established may well be considered a credit to any Church. As a result the majority of the headmasters in many of the leading educational districts, which are exercising such an influence upon the community, belong to the Presbyterian communion.

CHAPTER XVII.

THE CHURCH AND THE PRESS.

The Value of a Free Press—The Press with no Gospel of Its Own—The Restraints of Public Opinion—The Growth of the Press—A Newspaper Reading Public—The Power of the Press—The Advantages of a Sympathetic Attitude—What New Zealand Presbyterian Church has Here Done—The *Outlook*—Other Ways of Utilising the Press.

THE spirit of indifference which the Presbyterian Church in the past has shown towards the modern developments of the Press, especially as regards questionable tactics and tendencies, is not unaccountable. Presbyterians are among the best educated and most enlightened citizens of the State, and have been trained by history and experience to liberal ideas, a large outlook, and a free expression of opinion. They believe that a free and outspoken Press is a better safeguard for liberty than a standing army. Moreover, the Church has nothing to fear from the Press. In the spiritual sphere it is omnipotent. There the Press cannot compete with it. The Press has no gospel of its own to offer the world. Bereft of God it must become as the country over which Byron sang his mournful dirge :—

“ Such is the aspect of this shore ;
 ’Tis Greece but living Greece no more !
 So coldly sweet, so deadly fair,
 We start, for soul is wanting there.”

Any gospel it proclaims is borrowed from the Church. Its success depends on the measure in which it faithfully expounds and practically applies the life-giving truths of the religion of Jesus Christ. Renan somewhere remarks

that the Apologists recognised that religion lies at the basis of all human life, and then he adds, "and they are right." So they are. For this religion the Press must draw upon the Church. The latter has a Law, a Faith, a Gospel, a Life. Behind it stands God. It possesses a standard of appeal to which all human actions must conform, and is in a position to defy the platform, the Press, and public opinion combined, when these teem with error, or embody a mere passing whim. With the advantage of a pure Gospel and a living sympathetic voice to expound it, there is no fear of the power of the pulpit passing over to the Press. In municipal and Parliamentary elections, and at times of Revolution and Reformation, the multitude is swayed, not by the Press, but by the human voice.

That much evil is wrought by an ungodly Press few will deny. It is sad to think that in this new country, where there is such an opportunity for throwing aside evil traditions and laying afresh and well the foundations of a healthy nation, a leading newspaper should devote ten times as much space to sporting news as to literature and science. This is surely catering for depraved tastes, and fostering the gambling spirit that unfortunately pervades the community. The power of the Press for evil, however, is limited by public opinion, and public opinion is largely shaped by the pulpit. Buckle says, "The history of Scotland is the history of its pulpits and its General Assemblies." John Bright once told the teachers of a country Sabbath School in the North of England that they were doing more to mould the character of the nation than he and his friends were in the House of Commons. We have not far to go for proof that the Press is not omnipotent in wrongdoing. When on the 3rd of May, 1695, the Press of

England was emancipated, it might have been thought that it would have rioted in all manner of excess. Such was not the case. There was a law of libel, of course, but the purgation of the Press was effected not by magistrates but by public opinion. During 200 years the liberty of the Press has been growing more and more complete and the restraints on writers more and more strict, so that foreigners cannot understand how it is that the freest Press in Europe is also the most moral. When Emerson said of the London *Times*, "No power in England is more felt, more feared, or more obeyed," his words must be taken with a qualification. It is all powerful only as a faithful exponent of the best traditions of the people, or as a shrewd and far-seeing advocate of great moral reforms to which society in its march of progress is tending. Its power grows with the power of the people, and its influence with the progress of education. *The Times* holds a leading place among English newspapers because it has ears everywhere, and its information is earliest, completest, and surest.

If in a newspaper truth is sacrificed to party prejudice, and political opponents are treated to vile epithets and all their good deeds ignored or ascribed to evil motives, people will be sure to set it down to the exigencies of party politics. If a paper panders to popular sentiment when that sentiment reveals a depraved taste, readers will know to set it down to a desire to make the venture at all hazards a paying concern. If so-called society journals and other prints of a low type, are spiced with the sensations of the hour; if the records of the Police Court, the filthy gossip of the club, sporting-house, and gambling hell, are served up in them with unfeeling brutality; then the natural instincts of most men will induce them to turn away

with loathing from such literary pabulum. Readers will not forget :—

“ Of all the passions that possess mankind,
The love of novelty rules most the mind ;
In search of this from realm to realm we roam,
Our fleets come fraught with every folly home.”

If a religious magazine teaches questionable doctrine, or hounds down a Dods, or a Bruce, or a Drummond, or an “ Ian Maclaren,” every independent man worthy of the name will examine the subject of discussion in the light of his own conscience and of the Word of God.

On the other hand, the Church would do well to recognise that the Press, in the capacity of a friend and ally, is undoubtedly a power for good, as it may also become a power for evil. We need to reconsider our relationship to the Press. Its growth in modern times is simply marvellous. Instead of the old hand-press with its 250 pages per hour, the modern press can print its 384,000 per hour. In 1857 there were 711 newspapers published in the United Kingdom. In 1891 there were 4000, with an annual circulation of about a thousand million. Forty years ago the Post Office carried 36,000,000 newspapers, now it carries 250,000,000. In the United States in 1850 there were 235,000,000 copies of dailies issued. In 1890 there were 1,981,000,000.

This Colony will compare favourably with any country of the world in regard to the number of its newspapers. It has 50 dailies, 28 tri-weeklies, 30 bi-weeklies, 63 weeklies, 3 fortnightlies, 26 monthlies, or 200 in all. Of the circulation of these it is difficult to speak with certainty, but there can be no doubt about its being larger in proportion to the population than in Great Britain. In

New Zealand there is a newspaper to every 3700 inhabitants, while in Great Britain and Ireland there is only one for every 10,000. By the Post-Office in this country there were carried in 1897 14,261,345, or at the rate of 17·36 per head of the population. By the Post Office at Home there were carried only 6 per inhabitant. It may be that newspaper readers in New Zealand, man for man, buy more papers to peruse than in the Home Land, where one paper often serves for many, but this alone will not account for the difference. We have undoubtedly a newspaper reading public. The Press here exercises a marvellous power, in reaching the people, in carrying ideas and information, in moulding opinion, in determining character, in influencing men, and in initiating measures for the good or evil of the community.

The power wielded by the Press is acknowledged by all. Carlyle thinks that the writers of Paris were the real authors of the French Revolution, and designates such penmen "the powerfulest of all, the least recognised of all," and speaks of the great powers that are adapting themselves to the new times and its destinies. Every Free Churchman knows that the *Witness*, under the editorship of Hugh Miller, was a mighty force in bringing about the Disruption. Dr. Bayne says :—

"Of the influence exerted upon the public mind of Scotland by Hugh Miller's articles in the *Witness* on the Church question there are thousands still living who can speak. A year or two before the Disruption I passed a winter in a Highland manse. I was too young to form a distinct idea of the merits of the dispute, but there was a sound then in the air which I could not help hearing. It seems as if it were in my ears still. Never have I witnessed so steady, intense, enthralling an excitement, and I have no difficulty, even at this distance, in discriminating the name which rung loudest through the agitated land. It was that of Hugh Miller—the people's friend, champion, hero !"

The Press has also grown in cleverness. Men of talent are put into the editorial chair ; energetic reporters are sent to every public meeting ; striking headlines are used to catch the eye ; serial stories run through many numbers ; matter to amuse and entertain as well as instruct is inserted ; newsboys cry it up in the street ; and copies embellished with all the skill of modern art are sent into every home as regularly as the contents of the milk cart. It is foolish to close one's eyes to the fact that the modern Press is a mighty power in the land, and that it has come to stay.

What attitude ought the Church to take up towards the Press ? Undoubtedly it ought to be one of friendliness. The Church will gain nothing by looking on it as hostile, which as a whole it is not. It ought to get into fuller sympathy with it, taking for its motto :

“ Still in thy right hand carry gentle peace,
To silence envious tongues.”

It must not be too strait-laced in regard to modern methods of disseminating information. Just as we conform to many of the rules of modern society although we do not believe that there is much in them, so it becomes the Church to respect the etiquette of the Press in matters indifferent. Nay, it is incumbent on her to remember the well-known truth given expression to by Pope :

“ Who ever thinks a faultless piece to see,
Thinks what ne'er was, nor is, nor e'er shall be.”

The Church ought to seek to guide the movements of the Press, purifying its matter, elevating its tone, and converting its opinions into principles. Here is a new and little cultivated field that will yield an abundant crop.

What has the Presbyterian Church of New Zealand done to cultivate it? The record insignificant as it is must be given.

The efforts of this Church have been chiefly directed towards supplying for its own people a religious magazine of a high tone and character. In most Churches and countries such an undertaking has been an uphill task. In the United States of America, the Colonies of Great Britain, and indeed all over the world, the experience of the Church is that it is somewhat difficult to get the support for an exclusively religious paper that will keep its Editor from starving, and give it a long, strong, and vigorous life. New Zealand is no exception.

Although the first General Assembly appointed a Committee on the "Establishment of a Periodical," which recommended before the close of its sittings in 1862, "That a religious periodical be established in connection with the Presbyterian Church as soon as possible," and instructed it to find out what support could be calculated on, nothing was done for many years. The Committee, having effected nothing, was dissolved in 1867, when it was reported that the Rev. C. Fraser had started in 1866, on his own responsibility, a small magazine called *The New Zealand Presbyterian*, and that it was serving a good purpose. This periodical was published quarterly, contained about 40 pages, and although distinctively Presbyterian, and careful to give prominence to topics of interest within the Colony, it aimed at being Catholic and evangelical in its sympathies and aspirations. The name of the publication was afterwards changed to *The Canterbury Presbyterian and Record of Church News*, its size being $5\frac{1}{2} \times 8\frac{1}{2}$, and contents remaining very much as before. It was the organ of the "Canterbury Church Extension Association," and

as an 1873 issue expresses it, found it "exceedingly difficult to maintain a denominational periodical under the control of a Committee."

Meantime the Presbyterians in Auckland, thinking that their corner of the vineyard would receive more attention at the hands of a magazine published in their midst, determined to follow the example of Christchurch. They brought out on January 1st 1872 *The New Zealand Presbyterian Magazine*. Its size and plan were similar to those of its Canterbury contemporary, and its Editor was the Rev. R. Sommerville. One of its special features was that each number contained for a time an historical sketch of the rise and progress of one of the congregations of the Auckland Presbytery or some Presbytery adjoining. It also had usually a sermon from a pen of a minister of the Church, which it carried with it into scenes of retirement where a preacher's voice was not heard. Not the least interesting part of it was "The Children's Column." In 1873 Mr. Sommerville changed its name to *The Presbyterian Church News*, and its dimensions from $5\frac{1}{2} \times 8\frac{1}{2}$ to 9×11 . Notwithstanding, it does not seem to have met with the desired success, although supplying a great want, for in 1876 we find the Editor complaining of being left by the subscribers for want of funds too much at the mercy of the printer. Strictly speaking, as it frequently reminded its readers, it was not the organ of the Church, and yet many availed themselves of it as if it were.

In 1886 the General Assembly recommended the Committee on a "Church magazine" to form a publishing company, thinking that course would be preferable to having an organ which every member of the Church might fancy he had the right to comment upon. The Committee,

however, found that the formation of such a company would entail a legal manager, and a heavy registration fee. Instead, it entered into correspondence with Rev. M. Watt, of Green Island, the responsible Editor of *The New Zealand Presbyterian* established by the Synod of Otago and Southland in 1880, and of which Professor Salmond had been Editor for a time. Mr. Watt proposed to place half the space of the periodical at the disposal of the Northern Church on condition that one of the brethren of that Church in each of the leading provincial centres gathered up the ecclesiastical intelligence of the district, and forwarded a digest of it for publication. The Assembly agreed to this proposition, and appointed Rev. W. Gillies, Timaru, Sub-Editor for the Northern Church, and a number of correspondents suitably situated to assist him. In spite of this management complaints continued to be made as to the manner in which the interests of the Church were served, and more than one committee formed for the purpose turned its eyes in various directions to find a remedy. At length in 1894 the Assembly passed a resolution,

“That the *Christian Outlook*, the new paper of the Otago Church, receive the cordial support of the whole Church.”

How true it is that,

“Light flashes in the gloomiest sky,
And music in the dullest pain.”

Under the able editorship of the Rev. R. Waddell, M.A., D.D., the *Christian Outlook* has attained to a high place in religious journalism.

The *Christian Outlook* is the latest and ablest effort our Church has made to supply the homes of our people with the freshest and best that consecrated talent and

Christian literature can produce. It has given forth no uncertain sound on the master sins of our social life. Its special issues on "Gambling," "Temperance," and "The Bible in Schools" have been of the highest ability and the utmost value. Its Notes on "The Week" are marked by clear insight, wide culture, and rare wisdom. Public measures, as they present themselves, are weighed by it in an impartial spirit, with care proportioned to their importance, and with reference not to the party with which they may chance to originate, but to the principles they are found to involve. Its mission is to elevate public opinion, cultivate Christian character, create a truer spirit of consecration, and make the ideals of Jesus Christ the spirit and experience of every Christian. It is the organ of righteousness, the advocate of purity, the champion of progress, and the friend of all spiritual men and moral movements that make for the glory of God and the good of man. The *British Weekly*, the *Free Church Monthly*, and the *Southern Cross* praise it, while the Australasian Editor of the *Review of Reviews* says it is the best religious journal in the Colonies. It contains reading for old and young, and is a great help to ministers, teachers, parents, and children. The General Assembly urges every loyal Presbyterian to support it. Out of a Presbyterian population of 150,000, its present circulation is less than 4000, whereas it ought to be 40,000. Look at what the Salvation Army has done. In one year its printing presses have issued 51,000,000 publications. It has 53 distinct newspapers and magazines published in fifteen different languages. These are circulated by voluntary workers, and produce a revenue of about £200,000 a year.

Clearly the present duty of the Church is to place the *Christian Outlook* on a sound financial basis. This is the

first requisite, and it is easy to accomplish. A little united effort is all that is required. With the organisation at their disposal, the Presbyterian Churches of New Zealand ought to make this weekly as prosperous from a financial point of view, as it is from a literary and religious. It ought to be placed beyond the reach of pecuniary anxiety.

Great improvements are being made in the *Outlook*. Its enlargement to 32 pages makes it the largest and cheapest weekly paper of the kind in the Colony. It will be a marvel if its subscribers continue to number only between three and four thousand. Every member of the Church, and especially every office-bearer, ought to feel it incumbent on him to accord it a hearty support when he knows that the reception accorded to it during the coming year will determine how long it shall be issued by the new publishers.

Then the Church ought to see that the business of her various courts is well and faithfully recorded in the leading Colonial papers, and ought to encourage her office-bearers and members individually to make a larger use of the Press than they have hitherto done. Many in this Church, it is to be feared, hide their light under a bushel instead of placing it on a candlestick that it may give light to all that are in the house. It would be well if, for the sake of the people who live in this Colonial house and whose eyes are not dazzled with religious light, our ministers got rid of a little of their modesty and reserve. A big effort, it is said, is being made just now by the Romish Church to capture the Press, and the columns of leading newspapers all over the world have been teeming of late with information regarding its teaching and work, and not without fruit. In that direction we might accomplish much without "Vaticanising history" or

throwing dust in the air. The plain facts of a noble past and an honest present have only to be told. Arrangements might be made in many districts to have a portion of the local paper set apart weekly in the interests of Temperance, Christian Endeavour work, pulpit utterances, and other information regarding the life and working of the Church. Ministers of strong congregations might with much benefit follow the example of the late Rev. Mr. Treadwell, who in Wanganui for many years edited *The Messenger*, with great relish to himself and not without profit to others. He found that he could say many things there which were unsuitable for the pulpit, or for which there was not room in the ministrations of the sanctuary. Such a publication might grow to be a light for a whole Province. Congregations who feel inclined might provide a supplement containing local information which could be added to any other reputable religious journal selected.

Something deeper than ecclesiastical rivalry ought to stimulate us to bestir ourselves. The interests of truth are at stake. How can Editors of the agnostic class, who seem to be increasing in number, do justice to the religious verities of life? The world wants qualified pressmen as well as qualified preachers of the Gospel.



CHAPTER XVIII.

MISSIONS.

- (1) The Foreign Mission—The Story of the Dayspring. (2) The Maori Mission. (3) The Chinese Mission.

(1) FOREIGN MISSION.

THE London Missionary Society was the first to attempt mission work in the New Hebrides. For a considerable time little was accomplished. In the year 1839, John Williams and Mr. Harris, on landing upon Erromanga, were killed and eaten by the savages. In 1842, Messrs. Turner and Nisbet began work on Tanna, but about six months after landing they had to escape for their lives. Native teachers from Samoa and Raratonga were placed on different islands of the group, but they were murdered by the cannibals, or died from fever, or were removed in a dying state. The first effective occupation was in 1848, when the Rev. John Geddie, afterwards Dr. Geddie, commenced labouring on Aneityum. The success that attended the labours of the first missionary in the Islands is briefly but strikingly recorded on a tablet erected behind the pulpit of the church at Anelgaubat, Aneityum, "when he (John Geddie, D.D.) landed in 1848, there were no Christians here, and when he left in 1872 there were no heathens."

"Sound the loud timbrel o'er Egypt's dark sea,
Jehovah has triumphed, His people are free."

1898 was thus the year of Jubilee for the New Hebrides Mission. The beginning of the second half-century of mission work in these islands is an appropriate time for

drawing attention to the part that this Church has played in their evangelisation. In 1852 the Rev. John Inglis, of the Reformed Presbyterian Church of Scotland, after eight years' missionary work among the Maoris on the Manawatu River, and pastorless Presbyterians in various parts of New Zealand, sailed for Aneityum in the "Border Maid," which was kindly placed at his disposal by Bishop Selwyn. Thus the first connection between New Zealand and the New Hebrides group was established. Messrs. Geddie and Inglis soon felt the need of something better than an open boat, if they were to extend their labours beyond Aneityum. So a small schooner of some 15 tons, named the "John Knox," was provided by the Reformed Presbyterian Church of Scotland. Her running expenses were defrayed by kind friends in Auckland, headed by Mr. Archibald Clark. From that day to this New Zealand has assisted in the maintenance of inter-island communication in the New Hebrides Group. In the first published account of the "Dayspring," issued in 1864, we find that a sum of £81 was sent from Auckland. In 1865 the Rev. Joseph Copeland, the first New Hebrides missionary to visit New Zealand, made a tour of this Colony. Besides creating a deep and lasting impression by his addresses, he obtained a considerable sum of money, which formed the nucleus of what has since been known as the "Dayspring Insurance Fund."

The General Assembly of 1862 selected the New Hebrides as a Foreign Mission field, and thought that the faith of the united Presbyterian Church of New Zealand ought to be equal to the maintenance of *one missionary* in the Islands. When the prospects of Union with her Southern sister vanished into thin air, she still clung to the ideal of one missionary for the New Hebrides, but for

years nothing practical was done beyond accumulating a Foreign Mission Fund at the rate of £100 per annum. Stirred up by Mr. Copeland's earnest addresses, the Church resolved to engage more directly in the work. At the suggestion of Mr. Copeland, a correspondence was opened up with the Reformed Presbyterian Church of Scotland with a view to the transfer of one or more of its six missionaries then labouring in the New Hebrides to the care of the Presbyterian Church of New Zealand, just as the Victorian Church had adopted Mr. Paton, and Mr. Geddie (one of four Nova Scotian missionaries in the same group). The instruction given by this Church to the Committee on Foreign and Maori Missions was to procure if possible, without delay, the services of Mr. Copeland of Futuna, Mr. Inglis of Aneityum, or both, for Mission work in the New Hebrides, under the superintendence of this Church. Each missionary, it was understood, would cost £150 per annum. Mr. Kay, the Convener of the Reformed Church, loath to part with the services of so distinguished missionaries, except they themselves desired it, suggested the name of a worthy theological student, Mr. William Watt, whose offer of service in the foreign field was then in the hands of the Foreign Mission Committee. To the arrangement this Church at once gave its assent. Mr. Watt's theological course not being finished, and medical classes having to be attended, it was not until the beginning of 1868 that he was ordained, and with his young wife started for the future scene of his labours. They embarked on board the "White Star" at Liverpool on June 8th 1868, and arrived in Melbourne in the end of August. Finding that there was no prospect of getting to the New Hebrides at once, they were advised to proceed to New Zealand and await the "Dayspring," which was to visit this Colony at the end of that year. Taking passage on board the "Rangitoto,"

they landed at Wellington about the same time as the Rev. James Paterson of that city, who was afterwards for a time Convener of the Foreign Mission Committee.

The pecuniary arrangement made with Mr. Watt was that he was to get an allowance for house building of £30 and a salary of £120. The latter was raised in 1871 to £150, and afterwards to £200.

According to appointment, the "Dayspring" arrived at Dunedin at the close of 1868, and there Mr. Watt, after visiting as many parts of the Church as time would permit, joined her. Here he met Rev. Mr. Inglis and Dr. Macdonald of Melbourne, who came to New Zealand to raise additional money for the Dayspring Insurance Fund. The sum contributed by the Northern Church for this purpose was at that time £625.

Reaching the New Hebrides early in April 1869, our first Foreign missionary was settled on Tanna by the Mission Synod, which met in that island the following month. Mr Watt was not the first to attempt breaking ground in this portion of the group. In 1858, the Revs. Messrs. Paton, Copeland, and Matheson, and in 1860, Mr. Johnston, had been placed on Tanna. Their missionary career there was short. Mr. Copeland, after a few months, was removed to Aneityum. Mr. Johnston died after a savage attempt to take the life of himself and that of Mr. Paton. Mr. Paton, now Dr. Paton, who fled taking only the clothes he stood in with him, and Mr. and Mrs. Mathieson, the last of the band, left the island in 1862, and no missionary had since occupied it. The name, "Dark Tanna" had already been well earned. Mr. Watt's station was named Kwamera. For a short time he was assisted by Mr. Neilson, to whom a few months previously had been assigned a station at Port Reso-



THE
NEW HEBRIDES
MISSION



lution. When the latter left in 1882, the two stations were combined under one missionary. From 1868 till 1885, Mr. Watt was the only representative of our Church in the New Hebrides. During that period his labours were of a most arduous kind. "Without were fightings; within were fears." Often the lives of himself and wife were in danger. Their aim was to take the more intelligent Natives into their household, and train them as teachers at Kwamera, where a Native church was built and Mission buildings erected, and then to station the teachers at the villages and other centres of population in the interior of the Island, where they might open schools and conduct religious services. In this way he sought to spread a network of Scripture agencies under his superintendence all over the Island. The plan was a good one, but unfortunately internecine war has often stepped in to break up these outposts, and compel the withdrawal of the teachers. Mr. and Mrs. Watt well earned their furlough in 1878.

In 1885, a fellow labourer in the Mission field was provided by the Church for Mr. Watt, but designed to take up work on a separate Island, that of Ambrym, vacant by the death of the Rev. W. B. Murray, M.A. The Rev. Charles Murray, M.A., brother of Ambrym's late missionary, had his attention, when quite a lad, drawn to the Mission field. Dr. Moffat's "Travels and Mission Work in Bechuanaland" impressed him with the claims of Africa in particular; but the Church not being prepared to send him there, at the suggestion of Dr. Inglis, who was acting for this Church, he chose his late brother's field of labour.

Mr. Murray, with his wife, arrived in New Zealand in January, 1885, and was at once ordained by the General Assembly in Christchurch, and, subject to the approval of

the Mission Synod, appointed to Ambrym. In that year this Church took over from the Church of New South Wales at a valuation whatever property the latter had in the Island. Ambrym thus became the second Mission field of the Church. The kindness shown to his brother was at once extended to him. The Natives were delighted to have a missionary once more amongst them. In March 1886 a severe blow fell upon Mr. Murray and the Mission in the death of his wife. She was eminently qualified through a Normal School training and years of experience in teaching to interest and instruct the Natives, and when she passed away was greatly missed and lamented. It shows the aptitude of some of the Ambrymese youth, that a lad, now a teacher at the old Mission station of Ranon, learned the alphabet in about half an hour.

For some time Mr. Murray laboured on alone, but having been repeatedly attacked by fever and ague and greatly prostrated, as a means of saving his life he was obliged to leave the Island in May, 1887. He is now minister of Feilding.

On April 26th, 1894, Mr. Watt was visited with an affliction similar to that experienced by Mr. Murray. On the morning of that day he lost his wife and invaluable helpmate, "the mother" of the Tannese Mission. For nearly twenty-five years she laboured earnestly and lovingly to win the hearts of "dark" Tanna's inhabitants to Christ. *Quarterly Jottings*, referring to her, says:—

"She was one of the cheeriest of spirits, and at the same time one of the most devoted workers for the salvation of these Islands that Christ ever gave to the New Hebrides. Her circular letters, year by year, were full of the finest touches of human love and kindly humour, and yet at the same time imbued with an intense devotion to the poor heathen, and a perfectly wonderful and inspir-



ing application of the words of Scripture to all their needs and trials, hopes and fears. . . . The women and girls clung to her as their mother, and she will have many of them for her crown in the day of the Lord."

Undaunted, Mr. Watt remained at his post, and put forth renewed efforts for the conversion of the heathen over whom his wife yearned. With a self-denial worthy of all praise, he declined to avail himself of the furlough granted to him, and made up his mind to labour as a missionary of this Church *without salary*, in order that the Church might be enabled to appoint another missionary to Tanna, the most difficult of all the New Hebrides mission fields. A few years elapsed before that appointment was made. Meantime the Church appreciated the sacrifice made by its oldest missionary. Future history will record that he hath done this.

Turning to Ambrym, we find the Chief of Ranon and others applying for a missionary in vain. Efforts made to supply Mr. Murray's place were for a considerable time fruitless. At length Dr. Robert Lamb, a son of the New Zealand Church, was appointed second missionary, and being ordained by the General Assembly of 1892, at Auckland, he arrived in the group in April of that year. After visiting several islands to find a suitable place for the establishment of the first medical mission in connection with the New Hebrides, he selected Ambrym. He had the old Mission house removed from Ranon to Ranior, believing the latter to be a more healthy site. It seemed as if God meant at the outset to try the faith of Ambrym's missionaries and of the whole Church. A series of disasters came in quick succession. A hurricane swept over the island on March 4th 1893, levelling the Mission Buildings at Dip Point, entailing the loss of Dr. Lamb's two young twin sons, and leaving ruin

everywhere in its track: the next year a fire burnt down the structure erected by the houseless missionaries out of the debris of the storm: a volcanic eruption following soon after threatened to leave Ambrym without an inhabitant: all this in addition to the usual sickness and death fell upon the island and its inhabitants. Notwithstanding we find Dr. Lamb pleading in New Zealand for a hospital establishment, and writing in a spirit of true heroism to the General Assembly of 1895, through its convener, Rev. W. Grant:—

Yet we are quite prepared to go forward in Christ's strength and to do our best if the Church will say the word.

The Church said the word and Dr. Lamb, and his co-workers prepared to return to the scene of so many trials with unabated enthusiasm. The difficulty of raising the £1000 required for the Hospital Buildings was soon surmounted. The Church made a liberal grant out of the Mission Funds; warm-hearted members of our communion sent in donations; Mr. Mansfield toured New Zealand with his magic lantern, eliciting sympathy everywhere; Dr. Lamb solicited aid in the Homeland; settlers and traders in the islands contributed liberally; and other Churches directly interested in the New Hebrides Mission made small grants. Not the least to profit by this mission are the missionaries themselves throughout the Group with their wives and children. Following as it does the lines laid down by Christ Himself when He was on earth, this medical mission has become most popular, and is destined to become a most powerful agent in the evangelization of the Islands. The cure of their physical maladies is often the shortest way to the hearts of the heathen.

The Church had the honour of making another new departure when, as helpers to Dr. Lamb, it appointed at

the same time two lay missionaries, one of whom, Mr. Mansfield, late of Timaru, is still doing a good work in Ambrym, being left in temporary charge of the Mission.

Events on Ambrym suggest the words of Paul, "How unsearchable are His judgments, and His ways past finding out." Just at the time when most encouraging reports of Dr. Lamb's work were coming from the Island, the sad news reaches us that Dr. Lamb himself, the chief spoke in the Mission wheel, is obliged through sickness to leave Ambrym and for a time seek health in one of the warm dry climates of the Australasian Colonies. Whether he shall ever return to the work he loves must depend upon circumstances. He is the third missionary on Ambrym whose labours have been interrupted by disease or death. Now comes the further sad news that Mr Mansfield has been obliged to come to Sydney to receive medical treatment for an accident to his eye. These calamities, accompanied by Nature's convulsions, constrain assent to the thoughts of Cowper:—

" God moves in a mysterious way
His wonders to perform ;
He plants His footsteps on the sea,
And rides upon the storm."

Seeing that Ambrym is so fertile and so thickly populated, and that the great bulk of the heathen of the group is in its neighbourhood, it is satisfactory to know that the Medical Mission has got a firm hold there, and that there are 14 Native churches and 28 teachers, trained or in training. Many of the latter are "boys" returned from Queensland. In this respect it differs from Tanna which reports a dearth of teachers. The supporting of these teachers, who cost £6 each, and the providing of cots for the Hospital has been a means of grace to many a congregation throughout the Church.

At last Mr. Watt got his heart's desire. After fruitless negotiations in more directions than one, Mr. Alexander Gillies, son of the Rev. David Gillies, of Orphir, Orkney, was secured as a second missionary for Tanna. It is interesting to note that Mr. A. Gillies acted for a time as Home Missionary in connection with the same mission that Dr. Paton served before he came to the same Island. Having finished his theological course, he was ordained in his father's church, and with his wife reached Tanna in the end of October 1897. This addition to the missionary staff necessarily entailed considerable expenditure not only in connection with passage and outfit, but also the preparation of a second suitable residence on Tanna, and will in future add greatly to the responsibilities of this Church. It is to be hoped it will nobly rise to the occasion. Self-denial like that of Mr. Watt should shame the whole Church into doing its duty and loyally standing by its devoted New Hebrides missionaries. The day is at hand. Even Tanna is showing signs of the dawn :—

“ Sing, ye islands of the sea ;
Echo back, ye ocean waves :
Earth shall keep her jubilee,
Jesus saves ! Jesus saves ! ”

THE STORY OF THE “ DAYSPRING.”

Prior to 1861 contributions both in money and kind had been sent from New Zealand to the New Hebrides, part of which was used in meeting the expenses of the Mission schooner “ John Knox.” This small vessel of 15 tons paid frequent visits to the four southern Islands of Futuna, Tanna, Aniwa, and Erromanga. To this restricted sphere her humble services were confined.



In 1861 the movement began which resulted in the "Dayspring." In that year a proposal came from the missionaries on the Loyalty Islands for a larger vessel. They felt the need of some means of visiting their teachers regularly, and so they proposed to the missionaries on the New Hebrides that both should unite and get a vessel to do the work of the two Missions, which then, and for some time after, were worked together. In response, the missionaries of the New Hebrides resolved :—

"That an appeal be made to the children of the two Churches and to the children of the various Presbyterian Churches in the Colonies of Australia and New Zealand to aid in raising funds necessary for her purchase and support, and that Messrs. Geddie and Copeland be appointed to address them on the subject."

This resolution was passed under a deep shadow. Wave after wave of trial had broken over the Mission. Messrs. Paton and Mathieson had been driven from Tanna. Of the little band labouring in the Islands, Johnston and G. N. Gordon had fallen, the former having gone to his rest after a brief service of seven months on Tanna, and the latter with his wife having been barbarously murdered by the Natives of Erromanga. Mr. Inglis was in Britain, and so Geddie, Copeland, Mathieson, and Paton were all that were left. Although thus sorely stricken, they courageously took further measures for the advancement of the cause that was so dear to their hearts. In February 1862 it was resolved, "That Mr. Paton be sent to visit the Australian Colonies, and bring the claims of the New Hebrides Group as a Mission field before the Presbyterian Churches there, and also to invite the co-operation and aid of the Sabbath School children in the purchase and support of a missionary ship." Dr. Paton presented the claims of the mission as they had never been presented before. He travelled

thousands of miles, addressed hundreds of meetings, and in about fifteen months had raised £5000, besides paying all expenses. Of this sum £3000 was devoted to building a mission vessel, and £2000 to providing outfit, passages, &c., for additional missionaries. To Nova Scotia was given the honour of building the new vessel, and the "Dayspring" was launched in September 1863. It was a brigantine whose length of keel was 78 feet, breadth of beam 24 feet, depth of hold 10 feet, and whose cost was £3800. On her first trip to the Islands she had three new missionaries on board, one of them being the Rev. J. D. Gordon, who went forth in Christ's name to convert the murderers of his brother and his brother's wife on Erromanga.

The trials that had befallen the New Hebrides Mission were thus overruled for the furtherance of the Gospel in the Group far beyond what the most sanguine could have expected. In 1864 the Mission had at its service a vessel capable of going anywhere and doing any work required of her. When the "Dayspring" put in her first appearance in Port Philip waters, the young people there were taken captive by her; she was "beautiful and buoyant as a seagull." She was a brigantine, when altered in the Colonies, of 120 tons register. She was built under the superintendence of Captain Fraser, who brought her out and sailed her for eight years. With alterations she cost about £4000. Even when this money had been raised and the vessel was at work, Dr. Paton's anxieties were not over. When the "Dayspring" returned to Sydney from the New Hebrides in 1864 it was found that she was £1400 in debt, and that there was not a penny to meet it. The crew were threatening to sue for wages. No arrangements had been made to meet the running expenses, and the Doctor had to

come to the rescue. How he did so his autobiography tells in its own inimitable way, and need not be repeated here. He lent the captain £60, or one-half of his salary, to meet urgent demands, and set about raising the money needed. At length satisfactory arrangements were made, and the future of the vessel was assured.

Whatever differences of opinion exist now, all admit that in those days a vessel like the "Dayspring" was indispensable to the successful prosecution of Mission work on the Group. As one of the Mission reports puts it :—

"What ships from other countries are; what steamers and coasters are; what railways, canals, and roads are; what cabs and Cobb's coaches are; what drays and horses are; what Post-offices, postmen, and telegraphs are to you in Australia, New Zealand, and Great Britain and Nova Scotia—all these the "Dayspring" is to us, the missionaries and teachers in the New Hebrides."

On January 6th 1873 the first "Dayspring," after a short but very useful career, was wrecked at the entrance to Anelgauhat Harbour, Aneityum. Owing to the heavy character of the work of the preceding year, she was delayed until she was in January caught in one of the severest hurricanes that have visited the Group, and became a total wreck. The headquarters of the Mission vessel had just been shifted from Melbourne to Sydney, and the gentlemen there who had agreed to act as a "Dayspring Board" were equal to the emergency. Soon after the wreck they chartered, to do the work of the Mission, the "Paragon," a three-masted schooner of 159 tons register, built and just launched at Balmain, Sydney. She was in the market, and after trial being considered suitable by the missionaries, was purchased by the Board at the end of the year for £3000, altered internally to suit the work of the mission, and named the Dayspring.

The second "Dayspring" was much larger than the first, but within about ten years she was found to be too small, and although she sailed fairly well either with fair wind or beating up against a head wind, she proved too slow to overtake the work that was required of her. Time and again when she left the Colonies goods had to be left behind, to the no small disappointment of those expecting them. In 1883 a movement was begun to get a larger and faster vessel. The Mission Synod were making enquiries as to the practicability of a steamer, and that same year Dr. Paton was sent to Britain by the Victorian Church to raise the needed funds. As on his previous visits to the Australian Colonies to raise the money for the first "Dayspring," and on his visit to New Zealand to raise the money for the second, so now in Britain his efforts were crowned with success, and soon £6000, the sum aimed at, was in hand. He was also put in possession of funds to the extent of £4000 to equip and send out additional missionaries.

At this juncture, when the difficulty in meeting the annual expenditure of the steamer "Dayspring" was felt, the wants of the Islands began to be met in another way. Up to 1889 the New Hebrides Group was practically cut off from the civilised world. In the end of 1889, however, an arrangement was made with the Australian United Steam Navigation Company whereby their Fiji steamers were to call at the Group. A small steamer was also put on to do the inter-Island work. After various arrangements were made by a trading company with the A.U.S.N. Co., at length a single steamer owned by Messrs. Burns, Philp, & Co. of Sydney has been put on to do the whole work, making round trips from and to Sydney every two months. So well has this arrangement wrought that already a much

larger boat than that originally employed has had to be put on, and it seems as if there could be no doubt now about the permanence of the service. The danger was, and is, that the presence of a Mission vessel might prove injurious to the best interests of the Mission by necessitating the withdrawal of the English steamers from the Group, and affording an opportunity for some foreign Company aided by a subsidy from its own nation to step in and injure, if not destroy, the missionary work.

Although the condition of affairs was thus materially altered, an effort was made to continue the policy of owning a Mission vessel. In 1894 Dr. Paton was able to announce that he had received promises of £1000 per annum towards the cost of running a Mission steamer, and also an additional £1000 to be used in adding to the size and comfort of the vessel. With the approval of a number of the Churches supporting the Mission, the Victorian Church ordered the new steamer to be built. John Stephens, Esq., of Glasgow, gratuitously drew her plans and supervised the building. She arrived in Melbourne on 31st December 1895. After a deck-house and chart-room were added, and some necessary changes made, her cost was about £7000. She was 157 feet long and 33 feet broad, and considered a model of beauty. On her fourth trip, however, she ran on a coral reef to the north of New Caledonia on October 16th 1896, and became a total wreck. She was heavily laden with Mission supplies, those of the Victorian Mission being uninsured, but no lives were lost. The Company's service was then again drawn upon. Whether another Mission vessel will be procured is still under discussion. On hearing of her loss the friends in Britain, who gave her to the Mission, subscribed £4000 to be added to £2000 of insurance, and £2000 still in the Building Fund, for the

building of another steamer. They also offered to continue the £1000 per annum towards helping to meet the running expenses. After this liberality it seems a pity that the maintenance difficulty should stand in the way.

It appears, however, that a Mission steamship must either be much smaller and slower than the vessel at present at our service, or run at such an expense that any benefit to be gained from it must be purchased at an enormous cost. In 1897 our own Church for this reason gave its voice against the building and running of another "Dayspring." As, however, it has only a small hand in maintaining the service, this did not settle the matter. Since then both the New Hebrides Mission Synod and the Victorian Presbyterian Assembly have declared in favour of giving the "Dayspring" another trial, and it appears as if an attempt once more would be made to acquire a Mission vessel. Certainly if the difficulty of maintenance can be overcome, a steamer supported by the various Presbyterian Churches and run solely in the interests of the New Hebrides Mission, would bring many advantages. Not the least of these would be the strong appeal to the sympathies of all the Sabbath Schools of our Church, which assist in maintaining the present maritime service.

(2) MAORI MISSION.

It was in 1862, when so many schemes were inaugurated, that the Northern Church began to take an active interest in Maori Mission work. The Committee then appointed reported in the following year that the Rev. Mr. Duncan, of the Manawatu, had been devoting himself for many years to the Native race in his immediate vicinity, and that, owing to the excitement caused by the insurrectionary spirit prevalent among most of the Native tribes,

they “did not feel justified in making any attempt to increase the Church’s agency in this department of religious work.” The Committee was instructed to put forth missionary efforts among the Natives as soon as the circumstances of the country would allow. In 1864 they proposed that Mr. Duncan should be engaged by the Assembly to give regular Sabbath Day services to the Natives at Manawatu and Lower Rangitikei alternately, and report through the Committee to the Assembly, and that as a small acknowledgment of his services he should receive a yearly allowance of £30. This recommendation was adopted by the Assembly. For some years after this reports from the Maori Mission field were most discouraging.



REV. J. DUNCAN

In 1874, the Committee announced that they had once more commenced operations on this field, and had taken steps practically to recognise the labours of the Rev. Abraham Honoré, who, having come up from Stewart Island, had for some time past been devoting attention to the Maoris in the central districts of the North Island, especially those of Parawanui, Turakina, and Wangaehu. The report was adopted, and a collection ordered to be taken up for his support. Mr. Milson was employed by the Church as a second missionary to the Natives in 1881. Both of them laboured faithfully for many years. Mr. Honoré died suddenly in 1894, and Mr. Milson, on account of failing health resigned in 1896.

In 1889, or seven years before Mr. Milson retired, Mr. H. J. Fletcher, who was a member of Rev. James Doull's congregation at Bulls, and had offered his services for work among the Maoris, was engaged as junior missionary. He has laboured in various districts, and has at present under his charge the Natives around Taupo, having been duly licensed and ordained by the Wanganui Presbytery in 1898. In this district there are sixteen *pas* visited by Mr. Fletcher, some of them being sixty miles distant from headquarters. It is a difficult field to work. There



REV. H. J. FLETCHER.

are many drawbacks. Considering the Maori War, wholesale confiscation of Native land, the hostile influence of the Head Chief, Te Heuheu, and the demoralising influence of the Armed Constabulary quartered amongst them, and of settlers of bad character generally, one would not be surprised if they declined to receive the Gospel from Europeans. Nevertheless, there is a pretty general desire to have a Bible, and to wait upon religious services held by our missionary. The Maori Mission Committee have also made a small grant to Mr. Ward, who, although a Home missionary working in connection with the Church Extension Committee in the Waikato, can speak the Maori language, and is doing a good work among the Natives of that historic district. Some of our ministers who are settled in stated charges also do much for the Aborigines. Amongst these are the Rev. Blake, now of Halcombe, who was once a Maori missionary in Otago, and who loses no opportunity of circulating tracts

and holding services in their interest; the Rev. G. B. Inglis, of Ashburton, and his wife, who with others employ Mr. Morgan, a devoted colporteur, to go from *pa* to *pa* of the South Island; and the Rev. J. Dickson, who has a worthy member of his Session, Mr. D. Kennedy, conducting a Bible class, and himself holds an occasional service at the Temuka *pa*.



REV. H. BLAKE.

Notwithstanding all this, a much larger door of usefulness exists than our Church turns to account. It is of the utmost importance that it should be entered. Work in the Foreign field will never flourish as it ought until religion reaches a high tone at home; and it is difficult to see how this latter goal can be reached with 16,000 Natives living in heathen ignorance in our midst, and the rest of 39,854 now in New Zealand, feeling their way into the light.

(3) THE CHINESE MISSION.

Rev. Mr. Douglas, of Hokitika, may be looked upon as the father of the Chinese Mission. The existence of over 1000 Chinamen scattered up and down the Coast uncared for by the Churches long lay like a load upon his heart. Through the Westland Presbytery he approached the Assembly on the subject. The supreme court, sympathetic towards the movement, ordered a collection to be made for a Chinese Mission, appointed the Presbytery of Westland (with Mr. Douglas as convener)

a Chinese Mission Committee, and instructed it to secure a Chinese catechist as missionary. The Committee failed to get a suitable catechist, but distributed Chinese tracts in great numbers, and by their yearly reports kept the Mission before the Church. Meantime the Christian Endeavour movement came into existence, one of whose chief features is zeal for Missions. It quite took the wind out of the Church's sails. At the suggestion of the Rev. R. Erwin, of Christchurch, the Canterbury C.E. Union in 1896 got a missionary, Mr. Lem, and full of enthusiasm undertook his support. Mr. Douglas on his part enlisted the sympathies of the Christian Endeavour Societies on the West Coast, and was able to promise the Canterbury Union £20 per year towards Mr. Lem's support. The greater part of the money is contributed by Presbyterian Endeavourers. Though this Mission is directly under the auspices of the Canterbury and Westland C.E. Unions, the General Assembly of this Church makes an annual contribution to it, and the Church's Mission Committee is still in existence, and every year hands in to the Assembly its report.

Mr. Lem is a vigorous and attractive speaker in his own language and a man of fine Christian spirit. His services are always looked forward to with much interest. Unfortunately they are spread over a very wide area. Greymouth is viewed as the headquarters of the Mission. Chinamen are most



MR. LEM.



CHINESE MISSION SCHOOL
GREYMOUTH

numerous there and appreciate the Mission school, in which Mr. Lem has many valuable helpers, mostly Endeavourers.

In view of the wide area over which the Chinamen of the West Coast mining districts are scattered, the tenacity with which they cling to ancient and national traditions, and their need for patient instruction, another missionary among them is urgently required. There is no reason why the Church should not still carry out its original intention and have a Chinese missionary of its own.

“ Oh ! where are the reapers that garner in
The sheaves of good from the field of sin ?
With sickles of truth must the work be done,
And no one may rest till the ‘ harvest home.’ ”

CHAPTER XIX.

CHURCH PROPERTY.

Want of Uniformity in Titles—Discipline Weakened—A Model Trust Deed Inoperative—Mr W. S. Reid's Services—Act of 1875—Church Property Act of 1885—A Central Board of Trustees—The Trust Funds.

As a Church is a united and corporate body it is of the utmost importance that its properties should be held by a common tenure, and come under the control of the supreme court. This is necessary not only to secure the properties to the Church as an ecclesiastical body, but also to effectually carry out the functions of government and discipline. Otherwise difficulties will inevitably arise. Threats will be made, by the individual disciplined or by the congregation concerned, of separation from the communion, and of carrying away the property which belongs to the Church corporate. Nothing weakens the powers of discipline more than this.

Trouble has arisen in another way. Church property is vested in local trustees. Dissension arises in the congregation. The trustees become partizans, and by the means of the power lodged in their hands, sometimes create serious difficulties. All this is avoided by having all ecclesiastical property vested in one corporate central board, under the control of the General Assembly. To make confusion worse confounded there was in the earlier years no uniformity of title in regard to the Church with which the property was associated. Some titles declared it to be connected with the established Church of Scotland, some with the Free Church of Scotland, and some disclosed

no ecclesiastical connection at all, and set forth no trust, absolute power being given to individuals to deal with the property as they thought fit. This was felt to be a very unsatisfactory state of affairs, and from time to time the subject was discussed in the supreme court. Various proposals were made to remedy the evil. Amongst others a model trust deed was suggested. This was a proposal of the Assembly of 1862, which met at Auckland, and at which the Union of the Northern and Southern Churches took place. But like the Union itself it remained inoperative. The diverse and insecure titles of the Church properties continued to press on the mind of the Church. The Assembly of 1874 instructed the Church Property Committee to take such action as might be necessary to have an Act of Legislature passed defining the position and recognising the distinctive title of the Presbyterian Church of New Zealand, and giving power to Trustees holding Church property under various titles to transfer said property to the Church under that designation. Mr. W. S. Reid, the Solicitor-General, on being asked, kindly agreed to act as legal adviser to the Church, in so far as his doing so did not interfere with his public and official duties. To this gentleman the Church is under very great obligation for valuable services most kindly and gratuitously rendered during a long course of years. His high standing in his profession, and his large experience as the legal



MR. W. S. REID.

adviser of the Government give great weight to his opinions. To him the Convener of the Church Property Committee, the Rev. James Paterson, applied for advice and assistance in carrying out the instructions of the Assembly. These were freely given. Mr. Reid prepared a Bill, which passed through both Houses of the Legislature, and became the law of the land. This is known as Act No. 9, of 1875, the title of it being: "An Act to Define the Position of the Presbyterian Church of New Zealand, and to Provide for Dealing with Certain Property held in Trust for Purposes connected with such Church."

This Act recited that there was a Church in certain Provinces of the Colony known as the Presbyterian Church of New Zealand—that it never had any actual connection with any Presbyterian Church in Scotland, but had independent jurisdiction, and was governed by the doctrines set forth in the Westminster Confession of Faith and the Presbyterian Form of Church Government. That in many cases real and personal property was held under titles indicating a connection with Churches in Scotland, which connection had no actual existence, and that it was expedient the legal position of the Presbyterian Church in New Zealand should be defined. Then the Act proceeded to say:

1. The Presbyterian Church, as before stated, was to be known as the Presbyterian Church of New Zealand.
2. Its officiating ministers were recognised for the purposes of the Marriage Act.
3. Trustees of real or personal property held in connection with churches under the circumstances set out in the preamble were empowered to convey the same to Trustees appointed by congrega-

tions to which such property belonged, to be held upon trust in connection with the Presbyterian Church of New Zealand, and upon like trusts as those for which the property was originally held or might lawfully be declared.

Such were the provisions of this Act. It served a good purpose so far as it went, but it did not go far enough.

Another Act was required which would lay hold of all the properties and trust funds of the Church and vest them in the Church herself, or in a corporate body of Trustees, who should be appointed by the Church and responsible to the Church, and who should hold the various trusts for the Church. Mr. Reid was again applied to under instructions from the General Assembly, and he prepared a Bill which met with the approval of the Assembly and received the sanction of the Legislature. This is the existing Church Property Act, 1885. It is entitled an "Act to Define the Position of the Presbyterian Church of New Zealand, and to Vest Certain Property held for the Purposes of or in Connection with such Church, in Trustees, and to Provide for the Management of such Properties." This Act, of course, superseded the former of 1875, and was more complete. It constituted a corporate body of Trustees, in whom all the property and trust funds of the Church are vested, and who hold the same for the Church. Those Trustees are appointed by and removable at the will of the Assembly, due notice being given. The Chairman of this Board of Trustees is Mr. James M'Kerrow, a gentleman of great ability and of large experience in public affairs. Much of the business of the Board falls to the Chairman, and it always

receives from him prompt attention. By the establishment of this Board of Trustees, many properties, which otherwise would have been lost to the Church, have been secured, and title deeds which were in the hands of private persons, or which seemed to be a-missing, have been recovered and deposited in the Church's safe. The properties of the Church are very extensive and very valuable. It is to be regretted that sufficient *data* have not yet been collected on which to found even an approximate estimate of their worth. The Trust funds, which consist mainly of the Widows and Orphans Fund, the Aged and Infirm Ministers Fund, the Foreign Mission Fund, and the Scholarship Fund, have considerably increased within the last few years. The Widows and Orphans Fund has now a capital of £5935 16s 6d, and the Aged and Infirm Ministers Fund of £4200 6s 5d. The other Trust funds amount to between £6000 and £7000. There have been some generous donors both of church and manse sites, and other additions to the Trust funds. It is to be hoped the number of such friends of the Church will increase, and that the funds will largely benefit thereby. This matter is commended to the leal-hearted and wealthy members of the Presbyterian Church of New Zealand.

CHAPTER XX.

TABULATED FACTS AND FIGURES.

IN addition to numerous "Preaching Stations" there are in connection with the Presbyterian Church of New Zealand 103 sanctioned charges, 101 of which, at one time or another in their ecclesiastical history, have enjoyed the advantages of a settled ministry. There have been 306 ministerial settlements, which means that 217 ministers at different times have been placed in charge of congregations according to the formalities of the Presbyterian Church at Home and in this Colony; or, taking up work in the period of her infancy, were afterwards recognised as ministers of this Church. 18 charges, not a few of which, like Papakura and Mahurangi, originated in early days, have contented themselves with one minister each, 25 have had 2, 16 have had 3, 23 have had 4, 8 have required 5, 9 have demanded 6, and 2 seem to have reached perfection by enjoying in a comparatively short space of time, in addition to numerous temporary supplies, the perfect number of 7 ministers each, *i.e.*, Frebbleton and Lincoln, and Whangarei. Looking at it from the ministers' standpoint, we find that of the 217 ministers who have been in charge 132 have had one congregation each, 58 have had 2, 18 have laboured in 3, and 8 have tried their hand on 4. This takes no account of the charges ministers had before coming to us or after leaving. The inclusion of such would considerably swell the list.

Those advocates of short pastorates who think we should go in for a nearer approach to the "itinerant

system" of the Wesleyan Church, will be surprised to learn that the average length of the pastorate in the Presbyterian Church of New Zealand, exclusive of pastorates now running, is only 5 years; and that making no exceptions but taking account of all pastorates ended and to end, lying in troublous and in peaceful times, we find the average to be 6 years and 5 months. The highest average is possessed by the Wanganui Presbytery, *i.e.*, 7 years and 4 months, and the lowest is found, as we might expect from a fluctuating mining district, in the Westland Presbytery, *i.e.*, 3 years and 3 months. The longest ministry is that of the Rev. James Duncan, who came to New Zealand as a Maori missionary in 1843, who, after the lapse of 56 years' faithful work among the Natives and among the members of this Church, and after reaching 86 years of age, is still preaching occasionally at Foxton, and who for nearly 40 years has officially received the cordial recognition of this Church. Alongside of that deserve to be noted the pastorates of Revs. T. Norrie and R. McKinney, which exceed 43 years each. The shortest is that of the Rev. D. McKee of North Belt, Christchurch, who suddenly passed away after a brief ministry of 6 months.

The first minister of any denomination who came out from Home expressly to minister to the settlers of New Zealand was a Presbyterian minister, *i.e.*, Rev. John Macfarlane, of Wellington, who arrived in 1840, and the first church of any denomination erected for the use of the colonists was a Presbyterian church at Wellington, built in 1843, in which the members of all communions worshipped for a time. This church has also the honour of having received the first minister of any denomination who came out to minister to the settlers of the South Island, *i.e.*, the Rev. T. D. Nicholson, of Nelson, who arrived at



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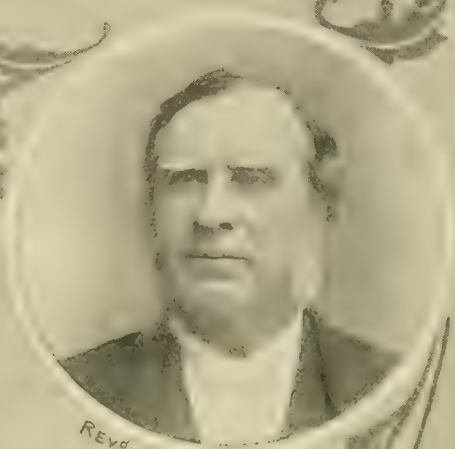
Port Chalmers on the morning of Wednesday, March 22nd, 1848, before Rev. Dr. Burns and the Free Church settlers of Otago had reached their destination.

The catholicity of this Church is shown in its having received ministers from nearly all points of the ecclesiastical compass. The Free Church of Scotland, the great missionary Church of modern times, naturally comes first. From that Church, since the beginning of our history in 1840, we have received 104 ministers, besides students, catechists, lay evangelists, and many teachers for work both in the day and in the Sabbath school, and sometimes in the pulpit. The Green Isle has sent us here to the ends of the earth some 32 ministers during the same period. Some years were specially prolific in bringing additions to the ministry of this church. In 1871-72 we received 17 ministers, 12 of them being the result of Rev. D. Bruce's visit to the Old Country. In 1878-79 we received 7 ministers and 10 students, and in the seventies altogether we welcomed no fewer than 38 ministers and 20 students. Some of these never got settled. The origin of our present ministry will show that we have not been at all bigoted. Of the ministers now in charge 43 have come from the Free Church of Scotland, 11 from the Irish Presbyterian Church, 8 from the Church of Scotland, 5 from the United Presbyterian Church of Scotland, 4 from the English Presbyterian Church, 5 from the Congregational Church, and 3 from the Methodist Churches, all bringing their peculiar gifts and graces, and all fused into a great gospel army marching along Presbyterian lines to the conquest of this land for Christ.

The remainder of the 90 ministers at present in charge, outside of vacant congregations, is chiefly made up of men trained in this Colony. This latter is a factor

which it is difficult to estimate, owing to the various degrees to which students have availed themselves of facilities for education in New Zealand. It is an increasing quantity. In the future the Church must more and more depend for ministerial recruits on students trained in the Colony, while continuing as heretofore to welcome earnest and faithful ministers from all parts of the Presbyterian horizon. More than 33 ministers who have laboured in connection with this Church have, in whole or in part, been educated in New Zealand.

As if to show how short-sighted those few spirits are who oppose the Union of the Northern and Southern Churches of New Zealand, a good deal of wooing between these communions has been going on across the Waitaki bridge. Not only have messages of love in the form of church certificates, valid on both sides, and church resolutions, more or less gushing in sentiment, been passing between them, but frequent offers of marriage have been made by congregations on the one side and accepted by ministers on the other. 21 pastors of Otago and Southland, being only flesh and blood like their fellows, have crossed the Waitaki in response to calls from the Presbyterian Church of New Zealand (Revs. J. Kirkland, W. Gillies, J. Gow, J. McAra, A. Blake, D. Gordon, R. C. Morrison, J. G. Patterson, B. Hutson, W. Finlayson, J. H. Mackenzie, A. B. Todd, R. Wood, J. White, G. B. Inglis, H. Kelly, W. Scorgie, J. Skinner, W. J. Comrie, J. Milne, and J. A. Asher); and not to be outdone in the matter of kindness 21 ministers have thrown up their Northern charges and gone South to vow that they will love and cherish and promote the best interests of congregations in the Church of Otago and Southland (Revs. A. B. Arnot, J. Kirkland, G. Morice, R. Waddell, J. U. Spence, W. P.



Rev. J. Paterson.



ST. JOHN'S WELLINGTON.

Brown, P. S. Hay, J. M. Fraser, G. Lindsay, R. J. Porter, W. Nichol, P. Ramsay, J. M. Comrie, B. Hutson, J. Mackellar, J. Smellie, H. Adamson, W. White, J. Clarke, R. McCully, and W. Scorgie).

The average stipend in the Wellington Presbytery is £263; in Timaru Presbytery, £260; in the Christchurch Presbytery, £225; in the Hawke's Bay Presbytery, £216; in the Westland Presbytery, £215; in Auckland Presbytery, £208; in the Wanganui Presbytery, £205; in the Nelson Presbytery, £196; and over the entire Church, £224.

Last year St. John's Wellington, raised the largest sum for Foreign Missions (£52 12s. 3d.), the largest sum for Church Extension (£86 17s. 6d.), and had the largest income (£2224 9s. 6d.). Wanganui contributed most handsomely to Maori Mission (£9 12s. 9d.). The total revenue of the Church is about £41,596. The number of communicants is 11,852; of churches, 168; of church attendants, 27,285; of Sabbath Schools, 214 and of scholars, 15,044.



AUCKLAND PRESBYTERY

MULTUM IN PARVO.

(EXPLANATION OF CONTRACTIONS :—E., *Elders*; Mgrs, *Managers*; M., *Members*.)



I.—AUCKLAND PRESBYTERY

(Formed October 15th, 1856).

(1) ST. ANDREW'S, AUCKLAND.

This is the oldest Presbyterian congregation of the Auckland Province—Rev. W. Comrie, one of the old Moderates, in 1843 began services in the Supreme Courthouse, but did not succeed in organising a congregation—A Committee was appointed to build a church on May 4th, 1847—A Sunday School was established the same year by the Hon. Alex. Shepherd (Colonial Treasurer), Superintendent, and Mr. Whytlaw. (a) REV. A. G. PANTON, sent out by the Colonial Committee of the F.C., Scotland, arrived on January 15th, 1849; stipend £150 for the first two years, £300 afterwards—A church, after many vexatious delays and some financial troubles, was opened on April 7th, 1850; cost, £3500—Mr. Panton began well, but owing to a disagreement between him and his office-bearers returned to Scotland on October 25th, 1850—Supply was given by Revs. J. Inglis, T. Hamer, and A. Macdonald. (b) REV. D. BRUCE, ordained in Scotland by the F.C. Presbytery of Aberdeen, arrived on June 9th, 1852, and at once vigorously entered upon a long and successful pastorate—A debt of £1500 was wiped off in three months—Rev. Jas. Hill, late of F.C., Scone, Scotland, arrived as colleague in 1863, but accepted a call to St. James's in July 1864—Mr Bruce was Moderator of Assembly in 1866—He visited Scotland April 6th, 1870—In the sixties St. Andrew's was by far the most liberal and influential congregation of the Church. It

had many wealthy members who exerted themselves to supply ordinances to their spiritually destitute fellow-colonists round about. So far from complaining of Mr. Bruce's frequent absences from his pulpit, or throwing obstacles in the way of his itinerant work, they were rather a spur to his activity in the cause of Church extension. Many a church was planted by them among the settlers who were pushing their way into the remoter districts north and south of Auckland—Mr. Bruce (now Dr. Bruce, Sydney), to whose noble Church extension work reference is made elsewhere, was appointed Church Agent January 24th, 1877, after a pastorate of 25 years. (c) REV. A. CARRICK, late of Canada, was inducted December 27th, 1877, and, after an earnest ministry of 18 years, died on June 2nd, 1895, of typhoid fever—M., 172. (d) REV. JAS. MILNE, M.A., of Oamaru, was inducted on March 15th, 1898—A number left to form Knox Church at Parnell.—The church, which is seated for 542 and has an average attendance of 400, was renovated in 1898, £560 having been raised for that purpose—M., 160; 61 left and 54 joined during 1898; revenue, £1200—Fuller information about this old and important congregation will be found elsewhere.

(2) OTAHUHU.

A church was built on a site given by W. J. Taylor, Esq., at West Tamaki in 1850 when it was connected with St. Andrew's, Auckland—Services were held at West Tamaki, Otahuhu, and Howick by Revs. J. Inglis and D. Bruce for some time. (1) REV. JOHN MACKY, M.A., late of Faban, County Derry, Ireland, arrived at Auckland on Sunday, August 20th, 1854, and on the Sabbath after preached at St. Andrew's, Auckland, in the morning, and in the afternoon began at Otahuhu a long and earnest ministry by officiating in Mr. Baird's store on the Tamaki River. He came with a grant of £100 per year, from the Irish Presbyterian Church, which continued for some time—A service was held every Sabbath morning at Otahuhu and fortnightly at Tamaki and Howick—Week day services were occasionally held at Slippery Creek, Wairoa, &c.—On a site given by Mr. T. Baird at Otara, near Otahuhu, a building for school and church was erected in 1855 and enlarged in 1858.—The present church was opened here on May 3rd, 1863; in 1863 Otahuhu

was the headquarters for the English troops, and Mr. Macky acted as Chaplain, and held services at the encampment now known as "Camp Farm"—Mr. S. C. Baird gave 3 acres as a site for a manse and for a glebe, and an acre of ground for a cemetery—In 1867 a handsome new church was erected at West Tamaki on a site given by Mr. George Howard, cost £540, of which Mr. Taylor gave one-half—A few years later a new church was built at Howick also—For 25 years Mr. Macky continued to hold services at Tamaki, Howick, Mangere, &c.—On December 5th, 1889, owing to failing sight and other infirmities he resigned, the Presbytery passing the following resolution:—"That the Presbytery . . . cordially accede to his request, release him from the active duties of the pastorate, and declare him to be from the 1st of January, 1890, 'minister *emeritus*' of the charge of Otahuhu, Tamaki, and Howick, with a seat in the Church courts. . . . While grateful to the Great Head of the Church for the long and honoured ministry He has permitted his servant to enjoy, fervently prays that he may be yet spared for many years to take part, as his strength will permit in the work of that charge where he has so long commanded the confidence and esteem of a loving and attached people, &c.

After the retirement of Mr. Bruce he was the acknowledged father of the Presbytery, whose advice was eagerly sought and much respected. He was Moderator of the first General Assembly in 1862. He died on January 23rd, 1891. (b) REV. D. J. STEELE, M.A., late of Ireland, son-in-law of Mr. Macky, was inducted on November 27th, 1884. He was Moderator of the Assembly for 1899—E., 5; Mgrs., 21; M., 100; stipend, £250; total revenue, £333 18s.

(3) WAIPU.

The people of this district are nearly all Nova Scotians, among whom the memory of REV. NORMAN McLEOD is greatly revered. With the name of this remarkable man, the early history of this charge is closely bound up. He was born at Assynt, Sutherlandshire, on August 30th, 1780, was educated at Edinburgh, differed with the "Moderates," and in 1817 emigrated to North America, accompanied by a large number of friends and neighbours. A minister of Gaelic people scattered throughout the States, he was

licensed and ordained by the Presbytery of Glenesee, Western New York, in 1819. His name appears on the first roll of members. He settled down at St. Auris, Cape Breton, Nova Scotia, where he farmed a piece of land for a living, built a church, and gathered a congregation of 2000, mostly of the Gaelic race. After 33 years faithful labour, he and a large number of his congregation set sail in their own ship for South Australia, and, not liking it, came on to New Zealand, and settled at Waipu in 1854. Though now 74 years of age he set to work with his usual energy, secured the settlement for the Nova Scotians, acted as a J.P., built a house to live in, erected a church in 1855 which was enlarged in 1859, organised a charge, and was more than a father to the settlers. He laboured without fee or reward. Old Colonists of Waipu, who never tire sounding his praises, remember him as of tall and commanding presence and a born orator in his native Gaelic, and do not expect to look upon his like again. He had a large share of trials, but died peacefully on March 14th, 1866, aged 86. Though he did not himself join the Presbytery, one of his last injunctions was that his people should stick together under the leadership of Mr. Æneas Morrison until the Presbytery appointed a successor. This was done. The present church was built in 1871. Mr. Morrison died in August 1883. The Presbytery found it difficult to supply Mr. McLeod's place with an acceptable Gaelic-speaking minister. (a) REV. W. McRAE, a good Gaelic scholar, brought out by Rev. D. Bruce, was ordained and inducted on May 29th, 1872—A manse was built—He found it trying to follow Mr. McLeod—He resigned on June 19th, 1883. (b) REV. ALEX. McLEAN, B.D., who had been ordained by the Congregational Council of America, and received here by the Assembly of 1883, was inducted on September 26th, 1883—The church was enlarged and transepts added in 1884—He resigned on August 4th, 1886. (c) REV. G. JONES was inducted on April 20th, 1887—In 1890 a number left to form a new charge and get a Gaelic-speaking minister.

(4) PAPA KURA.

The first services were held in Mr. D. McLennan's house at Papakura by Revs. D. Bruce and John Macky. (a) REV. THOMAS NORRIE arrived in Auckland on October 17th, 1855, and preached in



the Wesleyan Chapel, Papakura, on November 4th, 1855; he had been at Home a fellow-student of Revs. D. Bruce and W. Will, and before and after his last session at college had been a missionary in



REV. T. NORRIE.

his native town of Montrose; he was early inured to difficulty and came out prepared to endure hardness like a good soldier of the Cross; yet his sparsely-populated parish somewhat puzzled him and Mrs. Norrie, who acted for a time as precentor—The first service held at Drury was in the house of Mr. W. J. Young, and at Wairoa in that of Mr. D. McNicol—On November 26th, 1856, a service was begun at Waiuku in Mr. Jenkins' store—The first church erected at Drury was opened June 20th, 1858, and at Wairoa on December 26th, 1858—On January 23rd, 1859, Papakura Church was opened—In 1860 the manse was built, being the first house of the proposed village of Argyle—On July 15th, 1860, the first service was held at Pukekohe East, where a temporary church was erected in 1861—The present

church, where the battle was fought, was opened on April 6th, 1863—On January 4th, 1863, Sabbath services were commenced in Papakura Valley Church and School, recently opened—Raglan was visited in 1863, the year of the Maori War, Mr. Norrie going by the Waikato Heads and, seated in a boat, swimming his horse across two rivers, a feat often afterwards accomplished—

- Raglan Church was opened on July 23rd, 1865—In 1866 Waikato was made a charge under Rev. Mr. Taylor, and Waiuku under the Rev. A. B. Arnot, where a church was erected by Mr. Norrie the same year—On September 23rd, 1866, Ramarama Church was opened—In 1867 the Maketu Government Building and the Garrison Library Hall were bought, each for a church and school—In 1868 a temporary church was erected at Pukekohe West—In 1869, Mr. Arnot having resigned, Waiuku was again attached—On June 14th, 1870, a

church was opened at Pollock settlement—In 1871 in Ardmore monthly Sabbath services were begun, this entailing five services once a month on the same day—Hunua and other stations to the number of 12 were supplied this year—In 1872 Ness Valley monthly service was begun in Mr. Mackenzie's house, and 18 stations supplied—In 1873 Waiuku charge was resuscitated, and six stations taken off Mr. Norrie's hands—In 1873 the church at Queen's Redoubt, when being used as a schoolroom, was burnt—In 1874 a church was built at Queen's Redoubt, and 10 stations supplied—In 1875 a Sabbath service was inaugurated at Mercer, and Mr. Norrie had to preach six times monthly on the same day—In 1875 the Hunua church was built, and a Sabbath and day school established—In 1878 services began at Brookby and Turanga Creek, and 16 places in all were supplied—In 1876 with the assistance of Mr. D. McLennan, Mungatawhiri Valley and Ararimu stations were opened—In 1877 Queen's Redoubt service was interrupted, but Pokeno Hill service was begun, and Ness Valley church opened—In 1880 Tuakau church was erected, and 18 congregations were supplied with Sabbath services, entailing on Mr. Norrie four services every Sabbath and once in the month five—In this year died Mr. McBurney; Mrs. Runciman whose name was second on the roll of members; Mrs. Veitch, of Wairoa; and Mr. John Nesbitt, of Drury, who was 21 years an elder of Papakura, and only surviving elder in New Zealand of St. Andrew's first Session, Auckland; and in 1881 Mr. Jas. Comrie, father of Rev. W. J. Comrie, and an elder for 19 years, all distinguished pioneers—In 1881 through the loss of the help of Mr. D. Norrie and of Mr. W. Forbes, elder, 11 stations only were supplied—This year Mr. Norrie gave instruction in 10 day schools—In 1885 four new stations were visited quarterly, making 18 stations supplied in all—In 1894 Drury new church was built—In 1896 Hunua station was opened—In 1898 Turanga Creek station was begun, and with some help 14 places supplied once every month—19 churches, 1 manse, and 1 teacher's house, or 21 ecclesiastical buildings in all, were erected by Mr. Norrie at a cost of £4500, and mostly free of debt—Mr. Norrie was Moderator of Assembly in 1868—E., 3; Mgrs., 30; M., 226; stipend, £155 18s 4d; total revenue, £227 11s 1d.

(5) MAHURANGI.

Rev. D. Bruce conducted the first service held in this district in 1854 at a house occupied by Mr. R. Dodd—Mr. Bruce had a building

erected at Mahurangi to serve for both church and manse, got the district formed into a regular charge, and then sent Home for a minister. (a) Rev. R. McKINNEY, late of Saltersland, County Derry, Ireland, the first and only minister of this charge, arrived in Auckland on October 8th, 1856, was present at the first meeting of the Auckland Presbytery, and was inducted at Mahurangi on December 13th, the day on which the new church was opened—In 1858 a church was built at Matakana Heads and opened by Rev. D. Bruce—In 1860 a church was erected at Matakana—In 1862 a new church was built at Mahurangi, the old one, now too small, being added to the manse; manse and church stand on a glebe of 14 acres given by Captain Daldy, Auckland—In 1864 a church was erected at Mahurangi Heads, on a site given by Mr. W. Grant, and opened on March 13th by Rev. Jas. Hill—In 1876 St. Columba's Church, Mahurangi, was opened by Rev. D. Bruce, cost £600—In early days Mr. McKinney made many missionary tours. One consisted in going 60 or 70 miles up the eastern coast and returning by the western coast—To reach one station Mr. McKinney has been in the habit of pulling himself in his own boat on alternate Sabbaths a distance of 11 miles—Mr. McKinney was Moderator of Assembly in 1874—Services for many years have been held at Mahurangi, Mahurangi Heads, Matakana, Matakana Heads, Pakira, Mangawai, Omaha, and a bi-monthly service in the island of Kawau in the drawing-room of the late Sir Geo. Grey—In 1894 St. Andrew's Church, Matakana, costing £350, was opened by Rev. J. Hill—E., 3; Mgrs., 9; M., 86: stipend, £150; total revenue, £174 2s 6d.

(6) ONEHUNGA.

Rev. John Inglis, afterwards of Aneityum, gave services in 1852, and Rev. D. Bruce continued them in 1853. These services were held in a pensioner's cottage, transformed into a temporary church, by Revs. Bruce, Macky, etc. The congregation consisted of six families, many Presbyterians having joined other denominations who were earlier in the field. (a) Rev. G. BROWN, M.A., arrived from Scotland in January 1860, and took charge of Onehunga and Whau districts—Sabbath and day schools were carried on by Mr. Whyte—A neat church, seating 250 and costing £400, was opened on November 1st, 1862, the bell being sent from Aberdeen—The first Session was

constituted in 1877, the members being Messrs. A. Dunwoodie, A. Grant, and A. Whyte—Mr Brown resigned on March 3rd, 1880. (b) REV. JAMES BRUCE was inducted on March 3rd, 1881, Mangere and Onehunga having united to call him. Under the ministry of Mr. Bruce, though in feeble health, the charge prospered and became self-sustaining—A manse was built for his comfort with much enthusiasm—He was greatly assisted by Colonel Carnegie, Rev. Mr. Todd, and Messrs. Hunter and Osborne—Mr. Bruce died on September 20th, 1886. (c) REV. THOS. ADAMS, late of Newton Independent Church, was inducted on April 17th, 1888—A handsome church, seating 300 and costing £1000, was erected in 1890 by the side of the old one—Mr. Adams resigned through ill-health on December 1st, 1891—M., 80. (d) REV. R. FERGUSON, late of Glasgow, was ordained and inducted on April 19th, 1892, and translated to Devonport July 1st, 1896—M., 106. (e) REV. ROBERT WYLIE, late of Canonbury, London, was inducted on November 25th, 1897—E., 3; Mgrs, 8; stipend, £200.

(7) WHANGAREI.

Efforts to establish a charge were made as far back as 1841, but owing to Native war were unsuccessful till 1855, when Rev. D. Bruce visited the district. At a public meeting held on June 27th, 1859, Messrs. Reyburn, Rust, Taylor, Meldrum, and McDonald were appointed to raise subscriptions for a church to be built on a site given by Francis Hunt, Esq.—A church was finished at the end of 1861—Churches were also soon built at Mangapai and at Kaurihobori—Day schools were held in all the buildings—Whangarei was formed into a regular charge in 1861. (a) REV. J. GORRIE was inducted on January 8th, 1862—He built for himself a two-storey house on 17 acres of Waitangi property overlooking Whangarei River—Owing to the illness of Mr. Gorrie, the church was closed for four months; he died on March 9th, 1869. (b) REV. JOHN WALLACE, of Devonport, was inducted on February 9th, 1870—A manse was purchased for £230—The church was enlarged in 1875, and opened in March 1876—Mr. Wallace, being ill, resigned on November 14th, 1877, in order to take a sea voyage—Mr. James Carruth, an old friend of the congregation, supplied during the vacancy. (c) REV. ALEX. MCINTOSH





was inducted on February 18th, 1880, and resigned February 7th, 1883, the congregation suffering much. (*d*) REV. J. M. KILLEN, M.A., of Tauranga, was inducted on October 17th, 1883—He resigned on December 7th, 1886, in order to give his whole attention to the profession of a barrister and solicitor, remaining in the district, and giving an occasional service when required. (*e*) REV. B. HUTSON, of Waikato West, was inducted on June 29th, 1887, and translated to Ravensbourne, Otago, on April 29th, 1890—During the vacancy, Mr Russell, a student from Scotland, and Mr. S. S. Osborne, just licensed, supplied. (*f*) REV. JAMES MACKIE, of United Presbyterian Church, was inducted on May 18th, 1892—The old manse was sold and removed, and a new manse erected at a cost of £337, Mr. James Carruth having bequeathed £200 for the purpose—Mr. Mackie left for Southbridge on January 8th, 1895—M., 85—Services were given for a time by Revs. D. Ross and McDougal. (*g*) REV. G. Y. ROBY was inducted on October 28th, 1886—Services are held at Kaurihohori, Mangapai, and Whareora—In the midst of many trying vicissitudes, the Presbyterians of Whangarei have remained true to the Church of their fathers—E., 2; M., 90; stipend, £150; total revenue, £202 11s 9d.

(8) ST. JAMES', AUCKLAND.

A Sunday School was organised by St. Andrew's congregation on the western side of the town in 1857—A schoolroom was built in Hobson street, costing £450, chiefly through the efforts and liberality of the late Mr. Thomas Macky, brother of the late Rev. John Macky. Coming to Auckland more than forty years ago, and settling down as a wholesale merchant, Thomas became elder of St. Andrew's, and then Session Clerk and Treasurer of St. James'. He was also member of the choir, and Bible Class teacher, and may be looked upon as the father of the congregation, a man distinguished for his piety and his hospitality, and beloved by all his co-workers and by members of all creeds. In January 1860, Rev. George Brown, M.A., arrived, and with Revs. D. Bruce, John Gorrie, and John Thom supplied services for some time (*a*) REV. PETER MASON, late of Turakina, was inducted on August 5th, 1862—In October 1862 the Presbytery gave the congregation permission to occupy a site near the schoolroom, but in a more commanding position, in Wellington street, on land bequeathed by Mr. W. Gorrie—Active steps to erect a church were taken on March 6th, 1864—The congregation informed Presbytery that it was

unable to maintain ordinances—Mr. Mason resigned on April 6th, 1864. (b) REV. JAMES HILL, late colleague of Rev. D. Bruce in St. Andrew's, was inducted on July 19th, 1864—The congregation increasing under his ministry, a church to seat 550, and costing



ST. JAMES' AUCKLAND.

£3337, was opened in April 1865 by Rev. John Gorrie, son of the gentleman who gave the site—The schoolroom in Hobson street was now sold, and a schoolhouse built beside the church, which

was afterwards transformed into a manse—Mr. Hill was translated to the Thames on September 9th, 1868. (c) REV. R. F. MACNICOL, recently of New Plymouth, was inducted on February 3rd, 1869; he has all along enjoyed the co-operation of a most zealous and loyal band of workers, and through the blessing of God on their united labours the congregation has enjoyed uninterrupted prosperity for thirty years.—In 1879 a very commodious hall built of brick was erected on a site adjoining the church at a cost of £2270.—Mr. Macnicol was Moderator of Assembly in 1880—E., 12; Mgrs., 12; M., 275; stipend, £400; average total revenue, fully £800.

(9) AYONDALE.

(a) REV. ANDREW ANDERSON, a Cameronian who came out with the Pollock settlers, was inducted in 1865, and returned to Scotland in 1866. (b) REV. DAVID HAMILTON, a brother of Rev. Dr. Thomas Hamilton, now President of Queen's College, Belfast, was inducted in January 1872; after a pastorate of 16 months, during which he won the affection of his people in a marked degree, he lost his way and died from exposure in the Manukau forest in July 1873; a monument was erected to his memory by an attached people. (c) REV. R. SOMMERVILLE was inducted in 1876—Attendance at services increased—A manse was built on a glebe of six acres of land—Mr. Sommeville was Moderator of Assembly in 1883; he was translated to St. Peter's, Auckland, in 1885. (d) REV. A. MACKENZIE, M.A., B.D., was inducted in 1885, resigned in 1887, and left for Australia. (e) REV. C. WORBOYS was inducted on May 25th, 1888, and translated to Opotiki in April 1893—Members, 87. (f) REV. ALEX. McLEAN was inducted in 1896—There are churches at Avondale and Hobsonville—E., 9; Mgrs., 15; M., 91; stipend, £161; total revenue, £390 0s 6d.

(10) WAIUKU.

(a) REV. A. B. ARNOT was ordained in 1866—A neat and commodious church was erected at Waiuku in 1866, where well-attended Sabbath and day schools were held—Services were conducted by him at Waiuku, Port Waikato, Waipipi, Awhitu, &c.—Mr. Arnot

resigned in the beginning of 1869 and Waiuku was again added to the Papakura charge—Pollock church was opened in 1870 by Rev. T. Norrie. (b) REV. JAMES GALLOWAY was settled in 1873—Mr. T. R. Forbes, a student evangelist, was appointed to assist Mr. Galloway in 1877; he left for Pokeno in 1879—A church at Awhitu was built in 1877. (c) REV. ALEX. THOMSON was inducted in October 1880—The manse at Waiuku was built in 1881—Mr. Thomson left on August 29th, 1883, and supplied Mongonui. (d) REV. P. J. RIDDLE, of Wairoa, Hawke's Bay, was inducted on April 25th, 1884—A church at Kohokohe was built in 1886, and opened by Rev. G. B. Monro—Mr. Riddle was translated to Rakaia on August 7th, 1888. (e) REV. W. J. COMRIE was ordained and inducted on May 15th, 1889, and demitted his charge on June 2nd, 1890, having accepted a call to Kelso, Otago—M., 94. (f) REV. ROBERT BARR, sent out by the Free Church, and sometime a labourer in South Africa, was inducted and ordained on March 14th, 1892—E., 9; Mgrs., 15; M., 103; stipend, £154 12s 3d.

(11) DEVONPORT.

(a) REV. JOHN WALLACE, a probationer of the Free Church sent out to take charge of North Shore, a rising suburb of Auckland, "across the water," and Wade, was ordained and inducted on March 12th 1856—A pretty little church to seat 120 was built, and the charge grew—Mr. Wallace was translated to Whangarei in February 1870—Rev. Robert Sommerville, who, having met with an injury at Avondale, was seeking health at North Shore, nobly kept the church open by holding regular services, and succeeded in wiping off a debt of £120. (b) REV. P. J. MCKENZIE, provided by Rev. D. Bruce when in Scotland, arrived in September 1871, ordained to Devonport, and at once took charge. He resigned on October 14th 1873, and left for Sydney—During a long vacancy, supply was given by Revs. P. Mason and A. McCallum and students. (c) REV. JOHN MCLEOD, of Victoria, was inducted on July 20th 1882, and resigned on February 27th 1883. (d) REV. A. MCCALLUM was inducted on June 19th 1883, and resigned on December 31st 1888—M., 45. (e) REV. J. HILL, of Lyttelton, was inducted on August 22nd 1889—A handsome and commodious church was built during his ministry—He resigned on April 7th, 1896. (f) REV. R. FERGUSON, of Onehunga, was inducted on July 1st, 1896, and has succeeded in establishing a strong congregation—E., 4; M., 126; stipend, £250; revenue, £415.

OLD CHURCH
THAMES



REV. J. HILL



REV. J. M. KENZIE



PRESENT CHURCH
THAMES

(12) THAMES.

This congregation originated in the Thames gold rush of 1867, when Rev. Jas. Hill, of St. James', Auckland, visited the district—On February 18th 1868, a committee was chosen for the erection of a church, Mr. Jas. McKee, afterwards minister of Masterton, acting as Convener—A new church which cost £150 was opened by Rev. J. Hill on May 3rd 1868—For some months the pulpit was supplied by the ministers of the Auckland Presbytery. (a) REV. JAMES HILL of St. James', Auckland, was inducted on October 28th, 1868—That year £576 13s 5d was raised—A more central site was secured and a more commodious church erected; a manse was soon built on a site given by the Maori chief; and a church put up at Tararu, where regular Sabbath services were held all during Mr. Hill's fruitful ministry—Mr Hill was Moderator of Assembly in 1873—He was translated to Lyttelton in June 1877. (b) REV. S. J. NEILL, of Cambridge, Waikato, was inducted in 1877—Owing to his connection with the Theosophical Society and his indefinite teaching, many forsook ordinances at the Thames—Mr Neill was suspended by the Assembly on February 14th 1894.—Members in 1895, 84. (c) REV. JOHN MCKENZIE, M.A., recently licensed by the Timaru Presbytery, was ordained and inducted on October 2nd 1895—A new church seating 500 and costing £2000, was opened on July 24th, 1898, the old church having been moved back and called St. James' Hall—E., 5.; Mgrs, 11; M., 97; stipend, £250; total revenue, £622 17s 4d.

(13) TAURANGA.

(a) In response to an open call, the REV. G. MORRIS arrived in August 1868—He found that the people not being numerous or financially strong could only guarantee a stipend of £93 instead of £150—For lack of adequate support he resigned on July 7th 1869, and returned to Scotland—In October 1876 Tauranga asked the Presbytery for a minister. (b) REV. P. S. HAY, M.A., arrived from Scotland in January 1877, and was at once settled in Tauranga—A church was opened on November 30th, 1878—Resignation of Mr. Hay was accepted on June 1st 1881. (c) REV. JAS. KILLEN, M.A., from Ireland, was inducted on June 28th 1882, and translated to Whangarei on October 17th 1883. (d) REV. ALEXANDER McLENNAN, M.A., was inducted on April 14th 1885—A service at Kati Kati was begun on May

12th 1889, and at Te Puke on November 26th, 1890—Left for Manaia August 1891—M., 40. (e) REV. THOMAS SCOTT, M.A., who came to New Zealand for health, was inducted on May 19th 1892, and transferred to Cambridge, Waikato, on June 30th 1896—Tauranga has since been supplied by Rev. John Headrick, a Free Church minister in New Zealand—A service at Te Puna was commenced in January 1894—Mr. R. Badger, elder, chiefly supplies the outside stations—E., 2; Mgrs., 7; M., 54; stipend, £180 (including allowance for manse, £20, and Church Extension grant, £30), total revenue, £164 5s 1d.

(14) CAMBRIDGE.

Cambridge was at first like the rest of the Waikato under the care of Rev. T. Norrie, and then of Rev. J. U. Taylor, who supplied from Hamilton until his resignation on April 7th, 1869. (a) REV. T. STEWART, from Scotland, was called by Cambridge in September, 1872, and inducted. He had pastoral oversight of the Waikato West until it got a minister of its own—Mr. Stewart resigned on February 4th, 1874, and was inducted to the charge of Coromandel. (b) REV. S. J. NEILL, from Ireland, was inducted in the Episcopal Church, Cambridge on May 2nd, 1875—A neat church to seat 120 was soon built, and a six-roomed manse erected on an acre of ground near the church—Mr. Neill accepted a call to Thames on February 10th, 1878. (c) REV. W. EVANS, of the Welsh Calvinistic Church, was inducted on February 10th, 1878, and resigned on April 7th, 1896, after 18 years' faithful service at Cambridge, and 53 years in the ministry of the Gospel—M., 102. (d) REV. T. SCOTT, M.A., of Tauranga, was inducted on April 30th, 1896—Attendances increasing, a new church to seat 210, and to cost £650 was built, and opened in 1898—E., 3; M., 119; stipend, £200; total revenue, £221.

(15) COROMANDEL.

A meeting to form a congregation was held on March 27th, 1872, A. Aitken, Esq., C.E., being chairman, when Presbyterians were reported to be numerous. (a) REV. A. M. TAIT was inducted on December 20th, 1872, services being held in a hall now demolished;





at close of first service it was resolved to build a church—A church, after many delays in building, was opened on May 18th, 1873, by Rev. J. Hill, of Thames, free of debt—Mr. Tait went to England, in 1874. (b) REV. THOMAS STEWART, of Cambridge, was inducted in 1874, and went home for health in 1875. (c) REV. J. M. FRASER, of Waipawa, was inducted in 1878, his ministrations extending to Mercury Bay, and left owing to the decrease of the population in 1878—Mr. W. Elmslie, a member of congregation, though a Baptist, and one of the early settlers, conducted services and kept the congregation well together for 14 years—A Sabbath School is still held in his house, Mrs. Elmslie assisting, and sometimes divine service. (d) REV. T. A. NORRIE was inducted on December 2nd, 1897, after a vacancy of 17 years—M^{grs.}, 9; M., 15; stipend, £111 8s.

(16) NGARUAWAHIA.

Occasional services were given by the Rev. T. Norrie and others to settlers returned after the war. Rev. Thomas Stewart, called by Cambridge, Hamilton, and Ngaruawahia, and inducted at Cambridge on September 29th, 1872, had the whole of the Waikato as his charge for a time. Cambridge became detached, and Ngaruawahia, following its example, resolved to build a church in 1875. (a) REV. T. SCOTT, late of the Church of Scotland, was inducted on December 9th, 1875—A church to seat 150 was begun in 1876 and finished in 1877—The charge being unable to support a minister. Mr. Scott resigned on August 31st, 1876, and returned to Scotland—Services were supplied by Mr. A. Barclay, elder, by students, and by Home missionaries, under the supervision of the Presbytery. (b) REV. W. SMITH, licentiate of Free Church, Scotland, was ordained to Ngaruawahia and Huntly on February 22nd, 1898, and shortly afterwards translated to Waikato West.

(17) ST. LUKE'S, AUCKLAND.

A meeting to establish a cause at Remuera, Epsom, and Newmarket was held in Newmarket schoolroom September 24th, 1874—St. Luke's was erected into a sanctioned charge on January 13th, 1875—A church was bought for £500, the present site costing £350,

removal £349, or in all £1199; it was opened May 16th, 1875—A Sunday School with Mr McFarlane as Superintendent was started—Pulpit was supplied by Revs. Cathcart, Horner, Morice, &c.—A communion roll of 66 formed September 1876. (a) REV. G. B. MONRO, licentiate of Glasgow Free Church Presbytery, was ordained and inducted on July 6th, 1877—A debt of £800 was wiped off before his arrival—a Session of five members was formed in 1878—the income of congregation from the beginning averages £670, or £15,000 in all—575 members have been added since the first roll was made in 1876—There is no debt—Mr. Monro was Moderator of Assembly in 1887—E., 9; Mgrs., 13; M., 230: stipend, £360; total revenue, £706 13s 8d.

(18) ST. STEPHEN'S, AUCKLAND.

The city having extended rapidly in a north-westerly direction and a meeting of Presbyterians in Ponsonby Hall having decided to take steps to form themselves into a congregation, the Presbytery placed a committee of its members with full Presbyterial powers in charge of the district—A new charge was formed on July 18th, 1870, which promised a stipend of £250—Rev. D. W. RUNCIMAN, M.A., being granted two years' leave of absence from Leslie, Scotland, by the Church of Scotland for his health, began services in Ponsonby Hall in January, 1877—A Session was now formed, and the Presbyterial Committee discharged. (a) Rev. D. W. Runciman was inducted on February 14th, 1878, the call being signed by 22 members and 45 adherents—A church with Gothic architecture and a lofty spire was built on a site which cost £300, at the corner of Jervois and Shelby Beach roads—This church, which cost £1406 and seated 250, was opened on January 28th, 1880, by Revs. Bruce, Macnicol, and Runciman—Health not improving, Mr. Runciman resigned on June 4th, 1889. (b) Rev. T. F. ROBERTSON, formerly of Strathblane, was inducted on July 25th, 1889, the call being signed by 46 members and 62 adherents, and the stipend £250—E., 3; Mgrs., 9; M., 145; stipend, £250; total revenue, £520.

(19) OPOTIKI.

This district which is on the east side of the Bay of Plenty comprises about 10,000 acres of exceedingly rich maize-growing land, and has attracted a considerable population, of whom about one half

are Presbyterians—In 1872 Rev. Jas. Martin, a Presbyterian minister, appointed by the Defence Minister as a Native school teacher, conducted Divine service each Sabbath for some time, with the recognition of the Presbytery—Rev. D. Bruce visited the district in 1877. (a) Rev. JOHN GOW, late of St. Andrew's, Dunedin, and formerly of Hokitika, was settled here at the end of 1878—M., 19—For five years services were held in the Public Hall—A church was erected in 1883; Mr. J. Gordon and Mr. Thos. Black giving £25 each—The church was enlarged in 1890—A Session was formed in 1885, a member of which, Mr. J. V. Murray, is still connected with the congregation—Mr. Gow being nearly 80 years of age resigned in 1891—A manse was built in 1892—M., 70. (b) REV. C. WORBOYS, of Avondale, was inducted in April, 1893—Mr. J. B. Gow conducts a Bible class for young men and Mrs. Worboys one for young women—E., 3; Mgrs., 7; M., 93; stipend, £150; total revenue, £196.

(20) WAIKATO WEST.

This part of the Waikato was longer without a stated minister than the Eastern side. It had at different periods enjoyed the services of Revs. John Hall, Neill McCallum, and T. Blain; but it was not until September, 1872, that an attempt was made to call a minister. It failed, and supply was given by students and others. Rev. Mr. Mandens having settled in the district began services. He drew up a "Constitution" under which Congregationalists and Presbyterians might work and worship together. A glebe of 25 acres and a house secured under this agreement was sold in 1898 at the request of the congregation by the Church Property Trustees, in order to provide a manse in a more convenient locality. (a) Rev. JAMES BRUCE was ordained and inducted on June 25th, 1879, and was translated to Onehunga on March 3rd, 1881—Students again supplied. (b) Rev. B. HUTSON was ordained and inducted on June 16th, 1884, and left on April 5th, 1887, for Whangarei. (c) Rev. JOHN MACDONALD was ordained and inducted on June 8th, 1892, and translated to Mangare on February 9th, 1898. (d) Rev. WALTER SMITH, of Huntly, was inducted on June 1st, 1898—E., 2; M., 112; Stipend, £165.

(21) PUKEKOHE AND POKENO.

The first services were begun here by Rev. T. Norrie, of Papakura in 1867—A church at Pukekohe East was opened on April 6th, 1863, and a few months later stockaded and attacked by Maoris—A church at Mauku was opened on September 16th, 1866, and at Ramarama on September 23rd of that year—A church at Pukekohe was opened on May 17th, 1868—In 1873 Pukekohe and Tuakau were attached to Waiuku—A church at Queen's Redoubt was opened on August 20th, 1874—A manse was built at Pukekohe, and Rev. James Galloway came to reside there—Tuakau was again attached to Papakura, and a church built there—Students residing at Pokeno assisted Mr Norrie—In 1880 Rev. James Galloway died, deeply regretted, and the present charge was formed, Pukekohe and Mauku being taken from Waiuku, and Pokeno, Ramarama, Pukekohe East, and Tuakau from Papakura. (a) Rev. T. R. FORBES, a student from Scotland, who had here been assisting Mr Norrie, was ordained and inducted on November 18th, 1880; and through ill-health returned to Europe and sent resignation by letter from England, August 3rd, 1881. (b) Rev. T. W. Dunn was ordained and inducted on December 1st, 1881—A church was built at Pokeno in 1885 and at Puni in 1887—Mr Dunn left for Victoria on April 5th, 1887—M., 126. (c) Rev. W. F. FINDLAY was ordained and inducted on May 22nd, 1888—A new church on a central site was built at a cost of £550, and opened on January 2nd, 1898—Services in 1896 were begun at Onewhero, across the Waikato river—E., 6; M., 150; stipend, £166; total revenue, £250 13s.

(22) ST. DAVID'S, AUCKLAND.

The city extending, a schoolroom was built in 1864 at the upper end of Symonds street, and the district worked as an out-station of St. Andrew's. Rev. Dr. Wallis, late missionary at Demerara, was appointed by St. Andrew's Session in October 1865, and gathered a good congregation. Thinking the site not central enough, he held Sabbath evening services in the Temperance Hall, Newton, and, coming into collision with St. James' Session and the Presbytery, resigned on July 1st, 1868, going to Matanana Valley, Wanganui. Returning in September, he built a church called "Newton Kirk," and established an independent congregation. As a consequence, the Presbyterian church was closed



till March 10th, 1878, when the old building, being renovated, was reopened. Many of the old residents rallying around, St. David's was formed into a regular charge on April 3rd, 1878—Rev. A. M. McCallum, of the Free Church, Scotland, then took charge and received but declined a call—Mr T. W. Dunn, a student from the Church of Scotland, was appointed supply on February 5th, 1879, for a time—A new church, of Gothic architecture and with a lofty spire, was built on the most commanding site of all the city churches. It seated 300, and was opened on November 14th, 1880. (a) REV. THOMAS MACKENZIE FRASER, M.A., formerly of Geelong, was inducted on August 18th, 1881, the call being signed by 31 members and 50 adherents—Mr Fraser having a large Colonial experience, the charge soon surmounted its difficulties and prospered—He died on August 10th 1885—The congregation now sent calls in various directions, but in vain. (b) Rev. R. S. WEST, a probationer, of Free Church, Scotland, was ordained on October 18th 1887, the call being signed by 101 members and 90 adherents—M., 155—The charge has greatly increased since then—E., 8; Mgrs., 15; M., 319; stipend, £350; total revenue, £842 0s 1d.

(23) ST. PETER'S, AUCKLAND.

Auckland extending westward and Surrey Hill estate being broken up, by direction of Presbytery a church was built, and opened on December 22nd, 1894, cost, £800. (1) Rev. R. SOMMERVILLE of Avondale was inducted July 16th, 1885—Population not gathering around it as expected, the church was moved to a commanding site on the North road, where there is a large population—Mr. Sommerville was Moderator of the Assembly that met in Auckland in 1883. For many years he has been the efficient Clerk of the Auckland Presbytery. No one is better acquainted than he with the history of its numerous charges. He also rendered an important service to the Church as editor of *The New Zealand Presbyterian Magazine*, which first appeared in January 1872, and was afterwards called *The New Zealand Church News*.

(24) HAMILTON.

After the war the whole of the Waikato was under the care of the Rev. T. Norrie, who visited it as frequently as possible. In October 1865, Mr J. U. Taylor, of Wanganui, was taken on trial for license by

the Presbytery, and shortly after was licensed, ordained, and sent to to supply the most necessitous parts of the Waikato. He took up his residence at Hamilton. The Rev. John Hall was also sent about the same time, but after a few months' arduous labours, chiefly on the western side, he found the district unable to support two ministers, and returned to Auckland, and thence to Wanganui. Mr. Taylor now took charge of the whole of the Waikato. He preached each Sabbath at Hamilton, his principal station, and at Cambridge and Ngaruawahia on alternate Sabbaths, and occasionally at Waikato West and Raglan. —The congregation at Hamilton, which met for a time in Mr. Taylor's house, built a church in 1866—Mr. Taylor, who in spite of many difficulties, did good work among the military settlers, resigned on April 7th, 1869, and went to Victoria—Hamilton was then supplied from Cambridge by Revs. Stewart, Neill, and Evans. During 1891 it was supplied as a preaching station by Messrs. Fulton and Raeburn, students—On July 1st, 1885, in response to a petition of the congregation, Hamilton was erected into a separate charge. (a) REV. J. S. BOYD was inducted on October 22nd, 1885, the call being signed by 35 members and 33 adherents—He resigned on June 7th, 1887—Rev. John Hendrie, a retired Indian missionary of the U. P. Church, supplied from May 1st, 1888, to February 4th, 1896, and Rev. D. Ross until a permanent pastor arrived. (b) REV. J. M. MITCHELL, who was sent by the Free Church, to which a strong appeal was made, and aided for three years, was inducted on December 16th, 1896—The congregation now shows fresh signs of life and hope—E., 3; M., 36.

(25) MANGARE.

Most of the well-to-do Scotch farmers of this fertile district lying between Onehunga and Otahuhu drive to the church of latter place—A church, however, seating 120 erected 1871-72—On April 1872 Rev. John Macky undertook an afternoon service every alternate Sabbath—Mangare disjoined from Otahuhu at request of congregation made on July 1st, 1874—A stipend of £200 offered—Rev. G. Brown of Onehunga gave afternoon supply till December, 1897—Onehunga paying £170 and Mangare £130 united to call Rev. Jas. Bruce, who was inducted to united charge on April 18th, 1881—Mangare disjoined from Onehunga on December 15th, 1891—Rev. A. M. McCallum supplied for a year; and then Rev. John Headrick till a minister was called (a) REV. JOHN MACDONALD, of Waikato West, was inducted February 2nd, 1898—E., 2; M., 40.



(26) WAIPU NORTH.

This charge was formed through a section of the Waipu people availing for a Gaelic-speaking minister—Rev. W. Macrae, having returned, preached to the dissatisfied in a local hall for a time. The Presbytery being petitioned by them, after long and anxious consideration, formed them into a new charge on December 1st, 1896. (a) Rev. W. Thompson, M.A., B.D., an excellent Gaelic scholar from the Church of Scotland, arrived in March 1897, and being called was inducted on June 1st, 1898—He is minister now of a large and prosperous congregation.

(27) KNOX CHURCH, AUCKLAND.

A meeting on March 7th, 1898, was held in Sowerby's Hall, Auckland, Mr. A. Bell being in the chair, to form a congregation at Parnell—Parnell was recognised as a preaching station on March 28—The first services were held in the Oddfellows' Hall on April 10th, 1898. (a) Rev. Hugh Kelly, M.A., of Waimate, was inducted on July 21st, 1898—A Session was formed on October 2nd, and a Committee on October 10th—A site was secured on Hobson Park road, and on November 29th, 1898, the foundation-stone of a new church, to cost £2000, was laid by His Excellency the Governor, the Right Hon. the Earl of Ranfurly, K.C.M.G., &c—E., 9; Mgrs., 12; stipend, £300, with £50 in lieu of manse.



ST. ANDREWS' CHURCH, WELLINGTON.

II.

WELLINGTON
PRESBYTERY

(Formed
November 3rd,
1857).

(1) ST. ANDREW'S.

(a) REV. JOHN MACFARLANE, who arrived in February 1840, was the first minister of any Church who came out expressly to minister to the settlers, and for a time was the only clergyman in Wellington. Services were held at first in private houses, and then in the Exchange, people of all denominations attending. The first New Zealand Church built by the settlers was opened by Mr Macfarlane, assisted by Mr Duncan, on January 17th, 1844. Mr Macfarlane de-



WELLINGTON
PRESBYTERY.

parted for Scotland by the "Bella Marina" in October 1844, and, contrary to his intention when leaving, became parish minister of Lochgilphead, in Argyllshire. During the vacancy the Presbyterians at Wellington drew upon the services of Revs. John Inglis and James Duncan, Maori missionaries. (b) REV. W. KIRTON, another minister of the Church of Scotland, arrived on February 16th, 1850, and, after 13 years' service in Wellington, accepted a call to Kaiapoi in January 1863. (c) The REV. JAMES STIRLING MUIR, son of the Rev. Dr Muir, St. James', Glasgow, and minister of Wall Street, in the Islington district, London, arrived in Wellington in 1864. He was sent out by the Church of Scotland, and brought with him a high recommendation from the Rev. Dr Cumming, of prophetic reputation. During his pastorate, the church was re-built. His stay in Wellington was short. He remained for about six years, and then accepted a call to Sydney. An *interregnum* of a few years then ensued, during which the Rev. Mr. Cumming, a Free Church minister who had been labouring in the Rangitikei district, took temporary oversight. (d) The fourth minister of St. Andrew's, who is now in charge, was the REV. C. S. OGG, M.A., a graduate of the Aberdeen University, and minister of the Church of Scotland. He had had charge for a time of a congregation in Canada. He reached Wellington on December 15th, 1872. Owing to the isolated position of St. Andrew's, he read himself into the charge. The present beautiful edifice originated in this way:—One night at dinner, Mr Macandrew, Superintendent of the Province of Otago, turned suddenly to Mr. Ogg, and said, "Mr. Ogg, your church is one of the best business localities in the City, but with no special advantages for a kirk. The time is one of great prosperity, and land is bringing high prices. Why not sell?" The matter was considered. His advice was taken, and the site and church on Lambton Quay sold for a large sum of money to the Colonial Bank, whose late offices stood upon it. The price realised was found sufficient to erect an elegant new church. It was considered important that the Presbyterian Church should be represented in the Thorndon end of the town, inasmuch as in that quarter there is the residence of His Excellency the Governor, Parliament House, and other State buildings.

It was an important event in the history of St. Andrew's when, after an isolation of 34 years, the congregation decided to cast in its lot with the New Zealand Presbyterian Church. The former

reserved to itself the right to administer the properties belonging to it for its own benefit according to the trusts set forth, and was able to point to an Act of Incorporation passed by the Colonial Legislature conferring this power upon it. The General Assembly of 1874 cordially received both minister and people on those terms. This, as far as our communion is concerned, was the removal of the last relic of the Home Country's ecclesiastical strifes.

When in 1882 the Wellington Presbytery became the Church Extension Committee, Mr. Ogg was appointed Honorary Treasurer, and has ever since kept a watchful eye on all disbursements and faithfully discharged the duties of the office—E., 6; M., 127; stipend, £300; revenue, £345.

(2) HUTT.

Occasional services were at first given by the Rev. John Macfarlane, first minister of Wellington, and Revs. Duncan and Inglis, missionaries of the Reformed Church of Scotland to the Maoris. (a) The REV. W. DRON arrived in 1852, and after labouring for six years sailed for Home on June 12th, 1858, somewhat disappointed regarding Colonial ministerial life. (b) REV. JOHN THOM, late of Turakina, began work on August 9th, 1858—The first church at Lower Hutt was opened in November, 1858, and cost about £40—Mr. Thom left for Auckland and Taranaki at the end of 1860—During the vacancy Rev. Jas. Duncan and Mr. Woodward, a Congregational preacher, gave supply. (c) REV. W. MCGOWAN was inducted on January 8th, 1866, and translated to Lyttelton, July 4th, 1870—Rev. John Moir supplied services during 1870-78; Mr. George Grant, a student, 1878-81, when the present church at Upper Hutt was opened in 1880, costing £300; and Mr. William Grant 1881-83. (d) REV. D. D. RODGER, who came as a Free Church evangelist to Napier in 1881, and was licensed on March 21st, 1883, was ordained and inducted on June 13th, 1883, and after labouring energetically for five years accepted a call to Cust and Oxford in June 1888. (e) REV. JOHN W. HOPE, M.A., late assistant of Rev. John Watson, Liverpool, was ordained and inducted on April 29th, 1890—A new church at Lower Hutt, which cost £500, was opened by Rev. G. Webster the same year—Mr. Hope died on June 29th, 1892, the Presbytery putting on record the following minute:—



REV. J. H. GRAY



REV. J. H. GRAY

“His ministry was indeed brief, but earnest and faithful, and although carried on amid much bodily weakness it was not without tokens of success. All who knew Mr. Hope recognised in him a man of superior ability, of fine culture, of gentlemanly bearing, and of upright Christian character; a man, too, of faith and courage, standing at his post and doing his duty up to the very last,” &c.

Members 64. (f) REV. ANDREW GRAY was ordained and inducted on October 10th, 1893—The present church at Wallaceville was opened in December 1893; cost, about £120—E., 5; M., 124; stipend, £200.

(3) ST. JOHN'S, WELLINGTON.

A memorial signed by 69 persons residing in Wellington was sent Home to the Free Church of Scotland during the second year of Mr Kirton's pastorate. (a) REV. JOHN MOIR came and began work on November 30th, 1853—A church costing £1000 was erected in Willis street in 1856, and a house was soon bought for a manse.

After ministering to this charge for fourteen years, the Rev. John Moir resigned in 1867, owing to one of those misunderstandings that sometimes crop up between pastor and people without serious blame attaching itself to either side. If there was any discourteous treatment of him on the part of the congregation, the latter did much to atone for it by allowing him to remain in undisturbed possession of the old manse, and regularly paying him the sum of £100 till the time of his death, or for almost thirty years. This, at a time when the Aged and Infirm Ministers Fund was getting under weigh, was a great boon to a senior minister. Though the congregation fluctuated a good deal from time to time after the manner of Colonial charges generally, it never repudiated the obligation under which it had come.

No minister was immediately forthcoming, but the Rev. John Hall, of the Irish Presbyterian Church, now of Westport, who had been labouring at Wanganui and the West Coast and was on his way home to Ireland, stepped into the breach and for a time efficiently supplied the congregation.

(b) On the resignation of Mr. Moir a request was transmitted by the Wellington Presbytery to the Colonial Committee of the Free Church to select a minister. Its choice fell on the Rev. James Paterson, who had just reached the eleventh year of his ministry in Everton Valley Presbyterian Church, Liverpool. The stipend offered was £400. When the call was put into his hands by the Lancashire Presbytery, Mr Paterson, in accepting it, stipulated that he should be permitted to go out to Wellington to minister to the congregation for a time without being bound to them or they to him, but that if after trial of each other both parties were satisfied, the call might be renewed and accepted. Accordingly, Mr Paterson, accompanied by his wife, set sail, and arrived in Wellington on August 24th, 1868. Three months afterwards the call was renewed and accepted, and Mr Paterson occupies a prouder position to-day than he should otherwise have done, and the rights of the people to select their own office-bearers have been strictly preserved. Another honour conferred upon him was that he was inducted by the General Assembly then in session in Wellington. The Maori war was raging on the West Coast of the North Island. Its ravages suggested to the supreme court the appointment of a day of humiliation and prayer. The ministers of the Wellington Presbytery from Wanganui downwards could not leave their charges, and a meeting of Presbytery could not be held. Such was Mr. Paterson's energy and the success attendant on his labours in a city whose population was 7000 and daily increasing, that the church had to be enlarged. Even thus it proved insufficient to accommodate the hearers who flocked to and crowded the place. To meet the necessities of the case the congregation decided to pull down the existing edifice and build a new church capable of holding 600 people, at a cost of nearly £4000. The project was enthusiastically taken up, and £2400 was at once subscribed. It shows the importance of Willis street congregation and the liberal spirit that existed in those days that the foundation of the new structure was laid by the Governor, the Marquis of Normanby, Rev. Mr. West, Congregational minister, giving out the 100th Psalm, and the Rev. W. Morley, a Wesleyan, reading a portion of Scripture. It was on a par with this that Bishop Suter should invite Mr. Paterson to dinner when his ship on the voyage out touched at Nelson. All the Churches were then struggling into existence. Each sympathised with his neighbour's difficulties. Competition between them was not so keen as it is now. Ministers "were like brothers in the brave



days of old." On the night of May 9th, 1884, the church that cost so much and had been only nine years in existence was completely destroyed by fire. This seems to have put the congregation on its mettle. A year afterwards the foundation stone of a still more magnificent church was laid by Sir James Prendergast, Chief Justice of New Zealand, Mr. James Smith, the Congregational Treasurer, intimating at the close of the ceremony that the church was to cost £5469, and that of this sum £3140 had been either paid or promised. This is the church which now stands on the rising hill, and is an ornament as well as blessing to the city.

Mr. Paterson himself figures prominently in the Church courts, where he sways considerable influence as a man of large experience and the possessor of a well-balanced mind. He has been entrusted successively with two very important offices in the Church. For a time he acted as Convener of the Foreign Mission Committee, and since 1882 he has been the diligent and laborious Convener and Secretary of the Church Extension Committee. In a rising young Colony this Committee naturally plays a conspicuous part in following settlers into sparsely populated districts and supplying them with ordinances and in fostering weak charges into an independent life. His own congregation is by far the largest contributor in the Church to this important Fund.

Since Mr. Paterson took over the pastorate of St. John's, the city has grown from 7000 to 38,600 inhabitants, while the Church membership has increased from 150 to 498, the sitting accommodation from 250 to 900, the stipend from £400 to £600, and the annual revenue from £800 to £2224.

Outside his own congregation and communion, Mr. Paterson has taken a deep interest in education, primary, secondary, and university, having a seat on the Wellington Education Board, on the Board of Wellington College Governors, and on the New Zealand University Senate—E., 21; Mgrs., 18; M., 495; stipend, £600; total revenue, £2250.—Debt, £1500.

(4) MASTERTON.

(a) REV. P. MASON, late missionary in the West Indies, arrived in Wairarapa on February 14th, 1859, and left for Turakina in September 1859. (b) REV. JOHN ROSS, recently of Caithness, was

inducted on October 28th, 1867—A Session was formed on November 13th, 1867—A church at Masterton was opened on April 25th, 1869—A manse was built in 1873—Mr Ross itinerated from Wanganui to Castlepoint, supplying Featherston, Waihenga, Lower Valley, Greytown, Gladstone, Opoki, and Carterton, &c.—Mr. Ross, who did a good work in Wairarapa, and was greatly beloved by all in that wide district, left for Turakina June 14th, 1871. (c) REV. JAS. LAWRIE was inducted on February 25th, 1872, and departed for Australia on December 14th 1874—M., 35. (d) REV. JAS. MCKEE was inducted on August 10th 1875; stipend, £250; and was translated to Waimate August 1882—M., 70. (e) REV. DAVID FULTON was ordained and inducted on June 14th 1883, and demitted his charge April 3rd 1890, going to New South Wales—M., 110. (f) REV. ROBT. WOOD, of Wyndham, Southland, was inducted on October 1st, 1890—A new church building scheme was agreed to in October, 1898, which embraced removing manse to new site, placing present church on manse site and turning it into Sunday School hall, and building new church to occupy site of old one; the estimated cost of this work was £2500; considerably under 20 members promised sums amounting to £1000—Mr. Wood was for several years Convener of Committee on State of Religion and Morals, and having a facile pen was for a number of years a sub-editor for the *Outlook*—E., 8; M., 195; stipend, £250; total revenue, £436 10s 3d.

(5) WAIHENG (MARTINBOROUGH).

A small church was opened in June 1871, costing £100, by Rev. J. Ross, of Masterton. (a) REV. JOHN LINDSAY was ordained and inducted in January 1872—A manse was built in 1876; cost £300—He returned to the Old Country in 1877; Mr. Johnston Walker, a probationer, supplying the vacancy. (b) REV. W. PANTON BROWN arrived in 1878, and after officiating for some time was inducted in 1879—There was then a lack of financial organisation. The Church Extension Committee gave a grant of £50 in 1880—Mr. Brown accepted a call to Otago, in 1880. (c) Rev. John Stewart, who came as a lay evangelist to Napier in April, 1877, and who had been labouring for two years at Manaia, was ordained on April 10th, 1882, and was called to South Australia in 1884—Mr. Alex. Thomson, student, supplied services for $4\frac{1}{2}$ years. (d) REV. JAS. LYMBURN, late of the Glasgow City Mission, was ordained and



inducted October 3rd, 1889—A church, which cost £420, was opened in January 1891—There are also good churches at Morrison's Bush and Burnside, and one is expected to be erected during 1899 at Featherston—Other stations are Lower Valley, Kaiwairi, and Pahau—E., 4; M. (including Featherston), 52; stipend, £200; total revenue, £249 7s.

(6) ST. JAMES', WELLINGTON.

At an early date the rapid growth of the city called for increased church accommodation on the part of the Presbyterian denomination. Many circumstances combined to augment the population and ensure the prosperity of the city. It enjoyed a central position in the Islands. It had a magnificent harbour where the largest ocean-going steamers could float in safety. Two lines of railway opened up the country around, and acted as feeders. The last and not least was that in 1864 the seat of Government was transferred from Auckland to Wellington, a consummation long and devoutly wished. The result of this was that a large number of civil servants took up their residence in the city, and the city was proclaimed the Capital of New Zealand, and enjoyed all the honour and prestige associated therewith.

After much consideration and some difference of opinion, it was decided that the next church should be at Newtown, in which direction many saw that the city, shut in by the hills and the sea, must eventually more and more extend itself. A mission station was established here by St. Johns', Wellington, and worked for a time in connection with it. An acre of ground was purchased on Adelaide road for £350, and a small church erected at a cost of £200. As the Christian name of three of the four trustees was James, it was resolved to call the new church and congregation St. James. Mr Jas. McNeil, student evangelist, supplied for a time.

(a) The REV. J. K. ELLIOTT was inducted on March 16th, 1885. He had come to New Zealand a few months previously commissioned by the Irish Presbyterian Church, for the sake of his wife's health, and had taken up work vigorously in the new charge. It soon became evident that additional space, especially for the Sabbath Schools, was urgently required. A conflict of opinion arising over the best way to supply the want, Mr Elliott with the consent of his office-

bearers and a large portion of his charge, resigned, and was released by the Presbytery on the 4th of May, 1886. By this secession the congregation was greatly weakened. (b) After a variety of temporary supply, the REV. W. SHIRER, a licentiate of the U. P. Church, was ordained on September 18th, 1888. During his ministry the church was soon enlarged at a cost of £239, a comfortable manse built the estimate for which was £500, and a considerable congregation gathered—Mr. Shirer is clerk of the Wellington Presbytery—E., 4; Mgrs., 8; M., 162; stipend, £250; total revenue, £524 18s 5d.

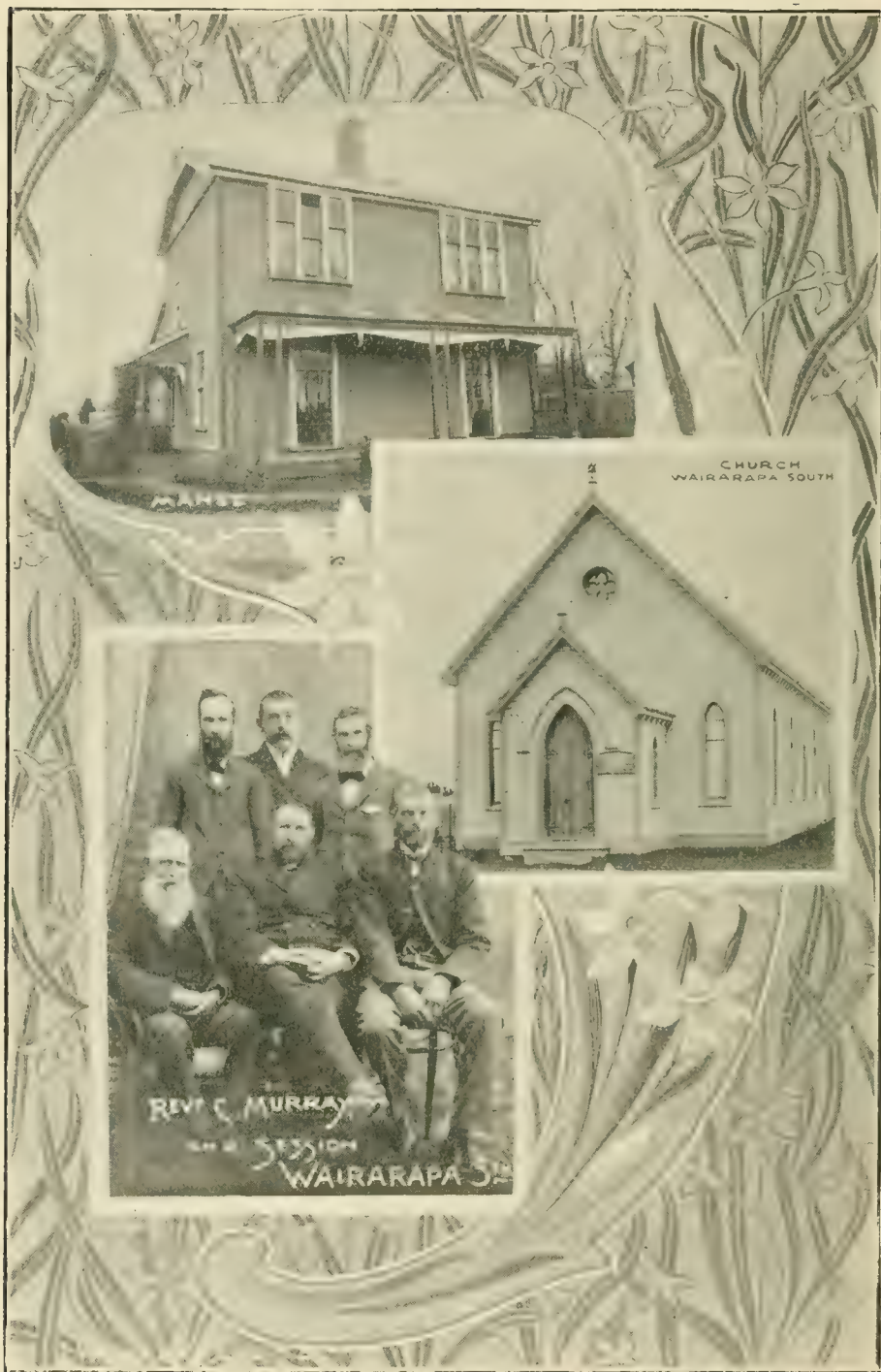
(7) KENT TERRACE, WELLINGTON.

When Mr. Elliott resigned St. James' the object of himself, his office-bearers, and friends was to obtain a site for a church nearer the centre of population. They believed at the time that Newtown was prematurely chosen for that purpose. No time was lost by them in carrying out their design. Free from all restraint, they purchased a section at the corner of Kent terrace and Pirie street, at a cost of £750, and erected on it a commodious hall, costing £600, to serve the double purpose of church and Sabbath School. While it was being built the congregation worshipped in the Lyceum, the decadent infidel section then in charge being glad, in spite of their principles, to receive the weekly rent of £1.

On application, minister and congregation were cordially received by the Presbytery, and the former inducted into Kent terrace Presbyterian Church on October 5th, 1886, five months after he had resigned Newtown charge. Two years subsequently the Presbyterial finding, after referring to the rapid increase of the congregation and the faithfulness of the pastor and office-bearers, wound up:—

“The Presbytery would express their gratification at the erection of a commodious building in which to worship God in a quarter of the City of Wellington *where a Presbyterian Church was much needed.*”

The congregation now grew apace. In 1897 a beautiful new church was erected, costing about £2000, and a suitable manse purchased. Attendance at worship has increased since new church was built—Kent terrace is noted for its liberality toward the Foreign



Mission. This is a good sign of a congregation. Minister and people pull well together—Mr. Elliott was Convener of the Temperance Committee for a number of years—There are 360 scholars in the Sabbath School, and 41 teachers—In 1898 £250 of debt was wiped off, leaving the debt £1900—E., 13; M., 283; stipend, £350; total revenue, £1078.

(8) WAIRARAPA SOUTH.

Mr. Alexander Whyte, B.D., B.Sc., student of the U. P. Church, arrived in September 1888, and began services at Carterton, Gladstone, and Greytown, under the auspices of the Church Extension Committee. On his returning to Scotland, at the end of ten weeks' work, Rev. C. Murray, M.A., late missionary in Ambrym, New Hebrides, was appointed in November. Shortly after, it was raised to a sanctioned charge. (a) The REV. CHARLES MURRAY was inducted on January 30th, 1889, as its first minister—Sections of land were bought at Carterton and Greytown for building sites, and churches, seated for 200 each were erected at Carterton and Greytown—The one at Carterton, built in 1889, cost £376; the other at Greytown, built in 1890, cost £500—A two-storey manse was built at Carterton, in 1893, at a cost of £481—Except £100, the Carterton property is free of debt; £150 still remains on the Greytown property—In 1898 there were 6 elders, 127 communicants, and 220 children attending Sunday School—The stipend given is £200; the total ordinary revenue for 1896-97 was £268 18s 2d. Mr Murray accepted a call to Feilding, where he was inducted on November 16th, 1898. (b) REV. ROBERT RICHIE, formerly of the Established Church, Scotland, has succeeded him—E., 6; M., 127; stipend, £200; revenue, £358.

(9) PETONE.

At first, services were conducted in the afternoon by the city ministers, then by Mr Johnston, a licentiate of the Otago Church, and later by Mr. T. M'Donald (now minister of Hawera), a student of the Free Church, who had nearly completed his theological course when he was ordered abroad for his health's sake, and arrived in Wellington on February 2nd 1888. (a) REV. ALEXANDER THOMSON, who had

served a good apprenticeship on the Glasgow City Mission and as student evangelist in Patea and Waihenga, was ordained and inducted on August 1st, 1889—A beautiful church and manse were soon built, and a good congregation gathered—E., 4; Mgrs., 6; M., 89; stipend, £200; total revenue, £317 16s 3d.

(10) PAHIATUA.

Attention was directed to the rising township of Pahiatua, services commenced and judiciously fostered there, and a regular charge formed in 1893. Among those who helped to consolidate the congregation was the Rev. R. Wood, of Masterton, who did some pioneering work, Mr. John McKenzie (now minister of Thames), who spent six months in organisation, and Mr. Wallace, formerly of Danevirke. (a) REV. W. PHILIP, who had been for some years a minister in the Falkland Islands, was inducted on September 25th, 1893, and succeeded in establishing a successful cause there. He was translated to Manaia in March, 1898, and as no minister was available to take up the work Mr. James McCaw, Home Missionary, was appointed in January, 1899, for three years.



CHRISTCHURCH PRESBYTERY.

III.—CHRISTCHURCH PRESBYTERY.

(Formed January 26th, 1864.)

(1) ST. ANDREW'S, CHRISTCHURCH.

This was the first Presbyterian congregation established in Canterbury—A Committee was formed in 1854, Mr. W. Wilson being secretary. (a) REV. C. FRASER arrived in April, 1856, and officiated for a time in the Wesleyan churches of Lyttelton and Christchurch—The stipend received was £200—A church costing £900 was opened on February 1857—A Deacons' Court was formed by Session and congregation in July 1858—A commodious manse, that was to be distinguished for its hospitality, was erected in 1860—The church was enlarged in 1862, and subsequently—Mr Fraser's connection with the ministry terminated on January 16th, 1883. (b) REV. W. DINWIDDIE, LL.B., of North Belt, Christchurch, was inducted November 12th, 1883, but, owing to ill-health, resigned on March 30th, 1886, and left for the Old Country—Members 150—Rev. Jas. McIntosh supplied for a time, living with his family in the manse. (c) REV. G. WEBSTER, M.A., late of Free Church, Govan, Ayrshire, was inducted December 16th, 1887, the stipend being £400—The manse was enlarged in 1889, and the church was reconstructed in 1892 at a cost of £2000—Mr. Webster, who was Moderator of Assembly in 1898, takes a prominent part in the business of the Church Courts. His opinions are always listened to with respect. As Convener of the Union Committee he has done much to smooth the way for the union of the Northern and Southern Churches. He is a member of the Judicial and Scholarship Committees, and of the Christchurch College Board, and inside and outside the Church has done much to promote the cause of education.—E., 8; D., 8; M., 216; stipend, £400; total revenue, £713 10s.—Fuller information about St. Andrew's will be found elsewhere.

(2) AKAROA.

Services were begun in 1857 by Rev. C. Fraser in the house of Mrs E. Brown, who settled in district in 1844, and has always been a staunch friend of the Presbyterian Church—Two years afterwards a building

for church and schoolhouse was erected chiefly through the exertions of Mr. E. Hay, another good friend of the Church who came to the district in 1843, and Messrs Gillespie and Stewart—Services conducted by Messrs Gillespie (son of the elder and first teacher brought out by Mr. Fraser), Fitzgerald, and Knowles (now Canon Knowles)—Akaroa and Duvauchelles Bay united forces and sent Home £100 for passage and outfit of a minister. (a) REV. GEORGE GRANT, of the Free Church, Scotland, arrived in the end of 1862—He accepted a call to St. Paul's, Christchurch, in April, 1864—A vacancy of 10 years, during which the church had broken windows and a leaky roof, and the Hay family entertained various supplies at Pigeon Bay and provided them with a horse. (b) REV. W. DOUGLAS was ordained December 2nd, 1874, the call being signed by 18 members and 73 adherents, and the stipend £250, with manse about to be erected—Waimea added to charge—Little River supplied for a time, but passed over to the Bible Christians—Mr. Gillespie for 20 years an elder at Pigeon Bay, did much to uphold the ministers' hands, and exercised a wide influence for good in the district—Mr. Douglas was translated to Hokitika March 29th, 1881. (c) REV. R. C. MORRISON, late of Otago, was inducted April 3rd, 1882, and resigned May 13th, 1884. (d) REV. D. McLENNAN, of Pleasant Point, was inducted at Pigeon Bay, May 4th, 1885—A new church opened June 13th, 1887—Through rheumatic fever he resigned on June 4th, 1890, and went to New South Wales. (e) REV. J. B. FINLAY, from Ireland, was ordained and inducted September 17th, 1890—Not strong enough for the scattered charge he resigned on October 10th, 1895, and went Home, returning afterwards to Wellington. (f) REV. D. JAMIESON, M.A., from Glasgow, was inducted November 23rd, 1897, at Akaroa—E., 6; M., 106; Mgrs., 24; stipend, £250; total revenue, £303.

(3) KAIAPOI.

A school and church building erected in 1860, Rev. C. Fraser and others officiating at Kaiapoi occasionally. (a) REV. W. KIRTON, of Wellington, accepted a call on February 6th, 1863, to Kaiapoi and Rangiora, stipend promised, £200—a manse built in August, 1865, costing £400—Mr. Kirton died August 27th, 1871. (b) REV. W. MCGREGOR, of Taradale, was inducted in 1872—Old building sold and new church erected in 1874—Rangiora separated from Kaiapoi,



April 8th, 1880—Mr. McGregor resigned, July 22nd, 1880. (c) REV. R. MCGREGOR ordained and inducted, February 17th, 1881—Belfast attached to Kaiapoi, 1886—He resigned through ill health, February 5th, 1891. (d) REV. W. GOW, of Reefton, inducted, July 2nd, 1891, stipend, £240 — Belfast disjoined on May 10th, 1898, reducing stipend—E., 4; communicants, 90; stipend, £200; total revenue, £308 16s 10d; families, 90.

(4) AMURI.

A district extending from the Hurunui to the Clarence River, and from the Spencer Range to the sea. (a) REV. W. HOGG, late of Bally-James-Duff, Ireland, began to itinerate in this region in January 1864, working it from Kaiapoi, and afterwards from Sefton, where there was built for him a manse of cob in 1866—In addition to monthly journeys through this churchless, schoolless, and bridgeless district he carried on work at Leithfield, Salt Water Creek, Mount Grey Downs, Ashley Bank, and Loburn, his visitations extending to Rangiora and the Cust—Mr. Hogg left for Ross, Westland, in February 1872. (b) REV. W. R. CAMPBELL, B.A., formerly of Timaru, who had been labouring at Waiau for the last four months of 1874, was inducted on February 2nd, 1875, as minister of Amuri and Cheviot—Services at first in Courthouse at Waiau, but soon a church and an acre of ground were both presented by the late Mr. G. Rutherford, of Leslie Hill, ever a good friend to the Church—A manse was built on five acres of land given by the late Mr. Caverhill, then of Highfield—Population increasing, a new church was erected at Waiau in 1888, the old one being retained as a Sunday School—A church was built at Culverden in 1891—At the Hot Springs, Hanmer Plains, in 1892—The latter being overthrown by a hurricane was rebuilt in 1893—A church was built at McKenzie, Cheviot, in 1896—Cheviot for two years has been worked by a preacher who receives £100 per annum—Mgrs., 10; stipend, £200; total revenue, £230.

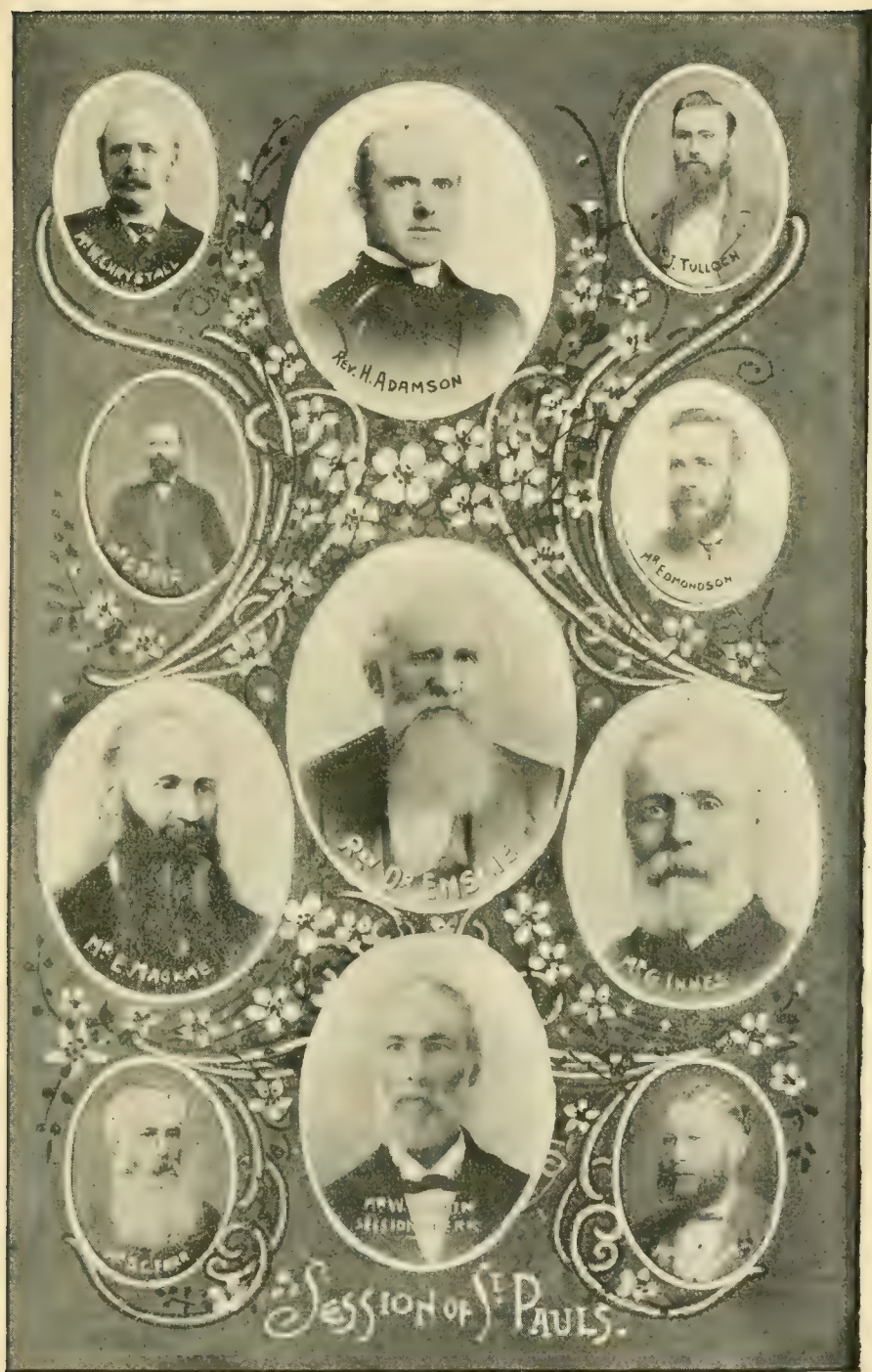
(5) ST. PAUL'S, CHRISTCHURCH.

Congregation formed in 1863 and organised in 1864. (a) REV. G. GRANT, of Akaroa, was inducted in Town Hall, April 20th, 1864—Elders and deacons chosen the same year—Old St. Paul's

Church, now used for a Sunday School, was built in 1867, costing, with site, £1000—Mr Grant, the fragrance of whose ministry is still in the congregation, resigned in December 1868, and, leaving for Home in the ill-fated ship *Motoaka*, was never heard of again—A vacancy of two years, during which services were conducted by Revs. R. Powell, J. D. Ferguson, and W. McGowan. (b) REV. A. F. DOUGLAS, formerly of Alnwick, Northumberland, England, arrived in January 1871, a stipend of £350 being guaranteed for two years—Mr. Douglas, who did much Church Extension Work, left to labour in Westport in July 1875—During the vacancy the pulpit was supplied by Rev. J. D. Ferguson—M., 250. (c) REV. JOHN ELMSLIE, M.A., of Wanganui, was inducted May 4th, 1876, the stipend being £700 without manse—Present church costing with site £11,300, was opened October 31st, 1877—In 1880 a manse was bought for £1500 and stipend reduced to £600 with manse—In 1885, at the minister's own instigation, stipend was reduced to £500, and in 1888 it became £450, the debt being then over £7000—In 1890 the University of Aberdeen conferred on Mr. Elmslie the honorary degree of D.D.—A legacy of £200 was left by Miss Fanny Stevens in 1894, of £20 by Mr. J. Kilpatrick in 1895, and of £1900 by Mr. Thomas Owen in 1898, which, with other efforts, will reduce the debt to £4500—Dr. Elmslie left for Old Country in May 1898 on a leave of six or seven months—During last 22 years, the period of the present pastorate, the congregation has raised £33,000—E., 13; D., 24; M., 410; stipend, £450, with manse; total revenue, £1413 10s.

(6) LYTTTELTON.

Rev. C. Fraser's first service in New Zealand was held in Wesleyan Church, Lyttelton, on the first Sunday in April 1856, the day he landed—A Sabbath evening service was given by him for some time—A school and church building, now used for a Sunday School, was erected in 1859—Mr. J. D. Ferguson arrived from Scotland as teacher in 1860, his salary for teaching and preaching being £200—A Sabbath School was established in February 1862—Lyttelton was recognised as a preaching station July 13th, 1864, and the Lord's Supper dispensed January 1865—A new church was opened in January 1865; it cost £2000, £1000 being given by the Provincial Government and £1000 raised locally—Mr. Ferguson, who gathered a good congregation, was licensed by Presbytery in



1866. (a) REV. JOHN GOW, late of Free Church, Carmylie, Scotland, was inducted December 12th, 1865, and accepted a call to Hokitika January 9th, 1867. (b) REV. JOS. MCINTOSH, late of Knockando, Scotland, and sent out by Prof. Lumsden, was inducted January 21st, 1868, and left for Greymouth January 26th, 1870. (c) REV. W. MCGOWAN, recently of the Hutt, Wellington, was inducted in the end of October 1870, and being advanced in years he resigned October 12th, 1876. (d) REV. JAS. HILL, of the Thames, was inducted June 14th, 1877; the stipend being £400—The manse was built in 1880; the cost was £706—Mr. Hill accepted a call to Devonport July 24th, 1889. (e) REV. J. H. MACKENZIE, of Wallacetown, Southland, was inducted December 12th, 1889, and translated to Nelson March 9th, 1892. (f) REV. A. H. TREADWELL, B.A., was ordained and inducted June 16th, 1892—He was appointed Clerk of Presbytery September 13th, 1893—Charteris Bay and Teddington were placed under the care of Lyttelton Session—E, 4; M., 85; stipend, £222; total revenue, £300.

(7) LINCOLN AND PREBBLETON.

Services began in the house of Mrs. Todd, who was the first white woman seen at Riccarton, and who came to Lincoln in 1858—In a building now used, after enlargement, for a Sunday School and built about 1862, Mr. Bowie, who was brought out by Mr. Fraser, taught, and religious services were occasionally held—The church at Prebbleton was erected in 1865. (a) REV. JOHN CAMPBELL, of Riwaka, was inducted February 21st, 1866—The stipend paid him was only £60—John Boyd and Robt. Carghead were elected elders—The manse at Prebbleton was built in 1868—Mr Campbell having accepted the headmastership of Christchurch High School in 1872, the Canterbury Presbytery divided the charge, settling Rev. Mr. Cree in Leeston and appointing Rev. J. D. Ferguson to work up the Northern portion. (b) REV. JAS WILSON was ordained September 1st, 1875, stipend being £200 with manse, and resigned October 12th, 1876. (c) REV. R. WADDELL, M.A., licentiate of Irish Presbyterian Church (now Dr. Waddell, Dunedin, and editor of the *Outlook*) was ordained and inducted September 25th, 1877—Subscriptions for a new church were set on foot—He accepted a call to St. Andrew's, Dunedin, March 13th, 1879. (d) REV. A. BLAKE, M.A., late of Otago, was inducted July 1st, 1879—A

handsome church was built at Lincoln in 1882, which cost £900. Mr. Blake resigned January 16th, 1883. (e) REV. R. J. PORTER, from Ireland, was ordained and inducted May 23rd, 1883, and was translated to Mornington, Dunedin, July 26th, 1886, leaving a united charge. (f) REV. H. ADAMSON, student from Ireland, licensed by the Nelson Presbytery, was ordained and inducted May 10th, 1887—The manse at Lincoln was erected in 1889 and cost £550—Mr. Adamson resigned through ill health on September 9th, 1891. (g) REV. A. M. WRIGHT, M.A., recently of Palmerston North, was inducted February 9th, 1892—The church at Prebbleton, which was added to in 1873, was renovated in 1895—E., 3; M., 105; stipend, £250; average total revenue for last six years, £409 per annum.

(8) LEESTON AND BROOKSIDE.

A Sabbath School was started in 1865 at Brookside, when district was a part of Lincoln and Prebbleton charge, by Messrs. J. Stewart and J. Cunningham, and at Leeston in 1866 by Mr. and Mrs. John Muirison—Services were held at Leeston by Rev. J. Campbell in a sod whare of Mr. J. Low, and then in Road Board office—The church at Brookside was built in 1867 on a site given by Mr. John Cunningham, at a cost of £152—The first church at Leeston was built in 1870 on a site given by Mr. David Marshall at a cost of £196—A Sabbath School was started at Killinchy in 1870 by Mr. and Mrs. W. Nixon, and at Dunsandel in 1872 by Mr. Pole.

Leeston was disjoined from Lincoln and Prebbleton and erected into a separate charge in the beginning of 1872. (a) REV. J. W. CREE from England was inducted February 28th, 1872, stipend £300—Services were held at Leeston, Southbridge, Brookside, Dunsandel, and Killinchy—An addition to the church at Brookside was made in 1873: cost £205—The manse at Leeston, costing £475, was erected in 1873—The present church at Leeston was built in 1879; cost £930—The schoolroom at Leeston was built in 1884; cost £200—Southbridge was disjoined in January 1882—Mr. Cree's connection with the ministry terminated December 31st, 1890, he retiring to a farm at Rangitata—M., 218. (b) REV. W. GRANT, of New Plymouth, was inducted June 11th, 1891.—Mr. Grant is Convener of the Committee on Foreign Missions—E., 7; M., 236; stipend, £350; total revenue, £664 16s 9d.





PROOVS-SEE CHURCH
OFFICERS



LESTON SASSON

WILKIE & CO. LTD.

(9) SEFTON.

Rev. W. Hogg of Amuri, who arrived in January 1864, officiated at Grey Downs, Ashley Bank, and Leithfield, living first at Kaiapoi, and then in a manse of cob built for him near Sefton, in 1866. Services were begun by him in Loburn in 1870—A church was built at Ashley in 1872, the trustees being Rev. W. Hogg, James Anderson, and David Carr. (a) REV. W. H. HORNER from Ireland was inducted June 11th, 1873—A church was erected at Sefton in December 1873—Mr. Horner resigned early in 1877, and accepted call to Papanui March, 1878. (b) REV. JOS. MCINTOSH, late of Greymouth, was inducted June 14th, 1877, the stipend being £275, and resigned July 10th, 1879. (c) REV. RICHARD TOUT, after supplying as student for some time, was ordained and inducted September 10th, 1883—Fortnightly services were begun in Loburn schoolroom in 1883, and a church erected there, on $\frac{3}{4}$ -acre given by the Carmichael family, and costing £193, was opened on October 26th, 1890—A manse was built at Sefton in 1894 which cost £300—Mr. Tout retired to a farm in the North Island, March 12th, 1895—Loburn was now transferred to Rangiora. (d) REV. R. McCULLY, was ordained and inducted August 27th, 1896—Mr. McCully accepted a call to Riverton May 10th, 1898. (e) REV. D. A. ANDERSON of Totara Flat was inducted on January 12th, 1899—E., 3 ; M., 52 ; stipend £165.

(10) ASHBURTON.

(a) REV. H. B. BURNETT from Ireland was inducted September 15th, 1875, stipend £250—He had the whole county for his charge, and preached in Wakanui, Springburn, Mt. Somers, Longbeach Mayfield—A manse and 10 acres of land were secured and a church built in 1876—A session was formed in 1877—Mr. Burnett resigned March 13th, 1879—M., 45 ; Adherents, 400. (b) REV. A. M. BEATTIE late of English Presbyterian Church, was inducted August 26th, 1879—He assisted in organising Rakaia, Methven, and Tinwald and Flemington, where a church was built in 1880—Leave of Presbtery was given in 1891 to reduce stipend from £300 to £250—Mr. Beattie resigned April 5th, 1893—M., 128. (c) REV. G. B. INGLIS, of Warepa, Otago, was inducted September 27th, 1893—E., 3 ; M. 123 ; families, 96 ; stipend, £250 ; total revenue, £453.

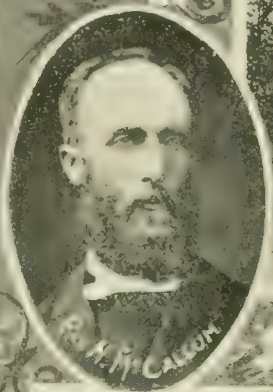
(11) CUST AND OXFORD.

Originally supplied with ordinances by ministers of Kaiapoi and Rangiora—A meeting to organise a charge on August 2nd, 1873. (a) REV. N. MCCALLUM, late of Patea, was inducted April 5th, 1877—Services at Oxford, Cust, West Eyreton, Carleton, Stoke, Summerhill, and View Hill—Oxford section first met in Road Board office, where a Sabbath School was organised by Mr. J. Ingram, and then for years in the Town Hall: the Cust section met in public school, and then in the Institute Hall—A Session was formed December 12th, 1880, Messrs. McClinton and Webster being members—Mr. Luke Higgins, a distinguished pioneer of the district, though standing out of Session till 1890, did much for minister and congregation—The Oxford Church was built in 1880 on a site gifted by H. B. Johnstone; cost £300, Miss Dods and Mr. McCallum collecting most of the money—The manse at Cust, costing £300, was built in 1882; the church at Cust being built by public subscriptions collected by Mr. Hunter and his co-workers, including the minister, and by gratuitous labour, only cost £250, and was opened on December 13th, 1885—Mr. McCallum resigned March 9th, 1886, going on a trip to Old Country. (b) REV. P. R. MONRO, late of Westport, was inducted August 10th, 1886—Church at Cust enlarged, and members increased to 40—He was translated to Sydenham August 11th, 1887. (c) REV. D. D. RODGER, of Lower Hutt, was inducted May 17th, 1888, and accepted call to Waikari May 10th, 1898. (d) REV. F. STUBBS of Feilding was inducted on October 27th, 1898—E., 3; M., 108; stipend, £200; total revenue, £283 9s 8d.

(12) PAPANUI AND BELFAST.

Services were supplied in 1877 by Rev. W. H. Horner, late of Sefton, in a tasteful church recently erected. (a) REV. W. H. HORNER was inducted March 14th, 1878—He resigned July 14th, 1881. (b) REV. F. M. HAUXWELL, of Malvern, inducted January 1882—He resigned to visit the Old Country September 8th, 1885—Belfast attached to Kaiapoi and Papanui to North Belt in 1886—Elders were elected in 1891—Belfast disjoined from Kaiapoi, and Papanui from North Belt, and Belfast, Papanui, and New Brighton were formed into a regular charge on May 10th, 1898. (c) REV. J. M. SIMPSON, B.A., late of Sydenham, was inducted July 28th 1898—E., 2; M., 27.





(13) MALVERN.

(a) REV. J. F. HAUXWELL, from Scotland, was ordained December 23rd, 1878, Malvern having waited long for a permanent pastor—He was translated to Papanui in January 1882. (b) REV. JAS. MAXWELL, late Congregational minister of Port Chalmers, was inducted October 17th, 1882—Leave was given by Presbytery to reduce stipend for a time from £250 to £200—Churches were built at Greendale and Hororata in 1892—Mr. Maxwell got permission to visit the Old Country in March 1898—E., 3; Mgrs., 12; M., 86; stipend, £210; total revenue, £221 15s 7d.

(14) RAKAIA.

Originally part of the Ashburton charge with occasional services—a manse and five acres of land purchased on 10th October, 1879, cost with land £475, a large debt remaining. (a) REV. J. B. WESTBROOKE, late of the Primitive Methodist Church, was inducted March 18th, 1880—Services held in a public hall—He left for Greymouth in September 1882—Charge vacant for a few years, during which it was ministered to by Rev. W. West of Southbridge—In March 1885 Mr. R. Stewart, student evangelist, supplied, who cleared off £200 debt, and left for Woodville in April 1888—It was re-erected into a separate charge, promising £200 and manse, May 9th, 1888—M., 36. (b) REV. P. J. RIDDLE, of Waiuku, inducted August 22nd, 1888—A revival of religion in 1890—A debt of £100 cleared off in 1891—A church built in Rakaia in 1892, cost £400; and a Sunday School in 1896, cost £100—E., 6; M., 110; families, 60; stipend, £200; total revenue, £277.

(15) HALKETT AND KIMBERLEY.

A church was built at Halkett in 1873, cost £150—Services were supplied by Revs. Ewing, Murray, and Cumming, and Messrs. Taylor and Munro, students—A manse and five acres of ground were bought for £250 at end of 1879. (a) REV. H. B. BURNETT, late of Ashburton, was inducted March 23rd, 1880, and accepted call to Westport February 21st, 1887—Church Extension Committee appointed Mr. Cowie, student, who left April 1888, and Rev. N. McCallum officiated for nine years from April 15th, 1888, to April 15th, 1897—Re-erected into an independent charge with Hornby,

May 10th, 1898. (b) REV. W. FINLAYSON, formerly of Springburn, inducted August 30th, 1898—E., 4; M., 70; stipend, £155; families, 65; total revenue, £170 and Church Extension grants.

(16) SYDENHAM, CHRISTCHURCH.

A Sabbath School was organised by D. Duncan, Esq., elder of St. Paul's, in 1878—Formed into a separate charge March 13th, 1879—Services were held for six months in the borough school by Mr. A. Alexander, and afterwards by Rev. J. D. Ferguson. (a) REV. T. R. CAIRNS, formerly of Moy, and then of Ballina, Ireland, was inducted March 25th, 1880, in St. Saviour's Schoolroom, kindly granted for the occasion, the officiating clergymen being Revs. H. B. Burnett, J. Hill, W. H. Horner, and J. Elmslie, and the stipend £400—A site was chosen for a church on March 4th, 1880; the foundation stone laid on July 17th, 1880, by John Anderson, Esq.; and the present church capable of holding 500 opened in Colombo street on December 26th, 1880, by Revs. Cairns, Hill, and Gordon; the site cost £500 and the edifice £2300—In May Messrs. A. Lusk, W. K. Allison, and Robertson, elders of St. Paul's, were appointed an interim session, and Lord's Supper was dispensed in June, M. being 86—Mr. Cairns accepted a call to Ballarat March 9th, 1887—M., 184. (b) REV. P. R. MONRO, late of Oxford and Cust, was inducted August 11th, 1887, and translated to Rangiora March 25th, 1891. (c) REV. J. M. SIMPSON, B.A., a student from Ireland, and licentiate of the Wellington Presbytery, was ordained July 30th, 1891, and resigned to visit Ireland March 12th, 1895. (d) REV. R. S. ALLAN was ordained October 10th, 1895—E., 6; M., 140; stipend £200; total revenue, £457 13s 3d.

(17) NORTH BELT, CHRISTCHURCH.

A Sabbath School was established by "St. Paul's Sabbath School Association," Mr John Cameron, Superintendent, on November 19th 1876, in Montreal street Hall. (a) North Belt was now fortunate in securing at the beginning of its career the services of the REV. DAVID MCKEE lately arrived from Ireland. The history of this great and good man who suddenly ended his days in New Zealand requires more than a passing notice. A son of the manse,



K. E. HICKEY



ST. ANDREWS
BAYVIEW



he was educated for the ministry at Belfast, and when licensed was selected by his fellow-students as their missionary in Boyle, County Sligo. After earning a good reputation among all denominations at Boyle he was translated to Ballywalter, where he soon made a home for himself in the hearts of the farmers and fishermen of that seaport town. Here the people of the important congregation of Rutland Square, Dublin, sought him out and called him to occupy the pulpit vacated by the Rev. Dr. John Hall of New York. In the capital he preached with his usual passion, imagination, and prophetic insight. His sermons seemed like "visions," and his unselfishness, gentleness, and modesty cast a spell over everything he said. Unfortunately his work in Dublin proved too much for his delicate frame. A weakness of chest developing itself in the summer of 1879, his physicians advised him as his only hope to emigrate to New



REV. DAVID MCKEE.

Zealand. He left behind him a sorrowing people, and carried to this country splendid credentials, his co-presbyters wishing this Church to understand, as one of them put it, that they were sending out to New Zealand "the strongest and noblest man they had." He arrived in the "Pleiades" at Lyttelton in January 1880, and, his health being apparently fully restored, he commenced work under favourable auspices at Christchurch. A hearty call, signed by forty-four members and forty adherents of this new congregation, was given to him, and a stipend of £500 promised. He was inducted in the Oddfellows' Hall on April 8th 1880, and at once began, with his usual success, to preach, organize, and visit from house to house. A site

for a church was acquired on the North Belt, and the erection of a building capable of holding 500 people was commenced. Mr. McKee died suddenly, in the midst of his usefulness, on October 18th 1880, leaving behind him a widow and nine children to the care of his adopted country. His death came as a shock to a wide circle of friends. Everywhere he was located Mr. McKee kept open house. His private acts of kindness will never be known on earth. He could not carry money for long in his pocket, or wear an overcoat for any considerable period on his back. Some needy one would be sure to have them. It was said of him, "He would give away his head if you'd let him." It was characteristic of him that when riding through Palestine once he took the bit out of the horse's mouth to give him more comfort and liberty, and got thrown for his pains. And yet with the sympathetic and lamb-like spirit he combined a lion-heart, these two qualities fraternising in his character as an earnest of millennial times.

The following extract is taken from the Presbyterian minute passed on the occasion of his death :—

" . . . During the short period of his residence in Canterbury Mr. McKee had endeared himself to a singularly large circle of friends. His decided talents, his genial disposition, and his unassuming piety were such as to give promise of great usefulness and marked honour to the Presbyterian Church. The suavity of his private intercourse and his eminent pulpit ability had already surrounded him with a large, intelligent, and influential congregation and an able staff of office-bearers. The appearance of Mr. McKee in the Presbytery was always marked by a lively interest in the affairs of the Church, and an unusual appreciation of the peculiar circumstances of a Colonial Presbytery constantly enlarging its borders, receiving Church members from all quarters, and yet labouring to maintain the wonted orderliness and scriptural authority of presbyterial rule. The Presbytery will miss his sagacious counsel and hearty sympathy," &c.

(b) REV. W. DINWIDDIE was inducted February 1st, 1883, and translated to St. Andrew's, Christchurch, September 25th, 1883.
(c) REV. R. ERWIN, M.A., a student from Ireland, and licentiate of the Auckland Presbytery, was ordained and inducted in November 1883—The present church was erected 1880, the cost being £1100 ; a spacious class room was opened free of debt in August 1885, cost





£530—Papanui attached in 1886. During the last 21 years the Sabbath School has raised for foreign missions the sum of £334 10s, the contributions of Bible Classes and Sabbath School being last year £49—Mr Erwin, when Moderator of Assembly in 1897 was honoured by the Assembly's College, Belfast, Ireland, with the degree of D.D.—E., 7; M., 182; stipend, £400; total revenue, £708 2s 6d.

(18) ST. PETER'S, CHRISTCHURCH.

(a) Captain A. Sproul, of Lyttelton, having given a site on Ferry road for a new church, and REV. S. SLOCOMBE, a Congregational minister, having, with his entire congregation, come over from another denomination and been received by the Presbyterian Church of New Zealand, Mr. Slocombe was inducted May 26th, 1881—A new church was opened on January 22nd 1882, church and manse costing £1550—The new two-storied manse being burnt, a one-storied manse was built—Mr. Slocombe resigned September 9th, 1884—Communicants, 59. (b) REV. H. IRWIN, B.A., late of Crossroads, Ireland, was inducted October 11th, 1886; a minimum stipend of £200 being raised by aid of £50 from Irish Presbyterian Church, and £30 from the Church Extension Committee—A special blessing was received in the city revival of 1887—Mr. Irwin was appointed Clerk of Presbytery on September 11th, 1889—He died August 20th, 1893—M., 89. (c) REV. W. SCORGIE, late of Tapanui, Otago, was inducted January 18th, 1894—In 1895 a commodious Sunday School hall was erected, cost £200, the number of children on the roll being 250—He was translated to Mornington, Dunedin, January 10th, 1899—E., 6; M., 104; families, 50; stipend, £200; total revenue, £300.

(19) SOUTHBRIDGE.

A part of Prebbleton and Lincoln charge when a church was opened in 1870, then of Leeston charge, but erected into a separate charge in January 1882—stipend, £203; M., 80. (a) REV. W. WEST, of Kumara, was inducted on September 21st, 1882—The manse and eight acres of land were bought for £600 in 1882—Church enlarged in 1883, cost £400—a spiritual awakening in 1886, chiefly

among the older people, and 1891, chiefly among the younger portion of congregation—Mr. West died June 24th, 1894—M., 197. (b) **REV. J. MACKIE**, late of Whangarei, was inducted January 31st, 1895, stipend £230—The charge has suffered severely from the hand of death and a fluctuating population during last four years—E., 5; M., 150; stipend, £230; families, 48; total revenue, £318 14s 4d.

(20) **SPRINGBURN.**

The first services in the district were held at Mt. Somers by Rev. H. B. Burnett, of Ashburton, in 1874—Springburn, Methven, Rangitata, Alford Forest, and Mt. Somers, formed into a separate charge in 1883. (a) **REV. A. McLENNAN** was ordained at Alford Forest on April 1st, 1883, and translated to Tauranga April 14th, 1885—Stipend, £250. (b) **REV. D. McNEIL** was ordained on May 25th, 1885, and resigned March 23rd, 1887. (c) **Rev. W. Finlayson** was inducted March 30th, 1888—A manse at Springburn was built in 1889; cost, £390—Mr Finlayson resigned March 11th, 1891. (d) **REV. B. J. WESTBROOKE**, of Greymouth, was inducted July 5th, 1892—No church in this charge—E, 2; M., 71; stipend, £165; total revenue, £200.

(21) **FLEMINGTON AND TINWALD.**

Services were conducted for some time at Ashton and Longbeach by ministers of Ashburton. (a) **REV. A. BLAKE, M.A.**, late of Lincoln and Prebbleton, was inducted June 3rd, 1884, stipend being £225, and M., 30—Mr. Blake resided at Tinwald in a house of his own—The church at Tinwald was built in 1885, and at Flemington in 1888, both being opened free of debt—Services at Tinwald in the morning, at Flemington in the afternoon, and at Longbeach in the evening—50 M. added to the roll during his ministry—The late Rev. Mr. West reported to Presbytery a special time of grace in congregation—Mr. Blake resigned March 14th, 1894—Manse erected at Flemington at end of 1894. (b) **REV. J. SKINNER, M.A.**, of Waitahuna, Otago, was inducted January 9th, 1895, stipend, £200—Old and new stations are judiciously and energetically worked by him—E., 5; Mgrs., 26; M., 128; stipend, £200; income, £253.



(22) RANGIORA.

A church was built in 1872, when congregation was joined to Kaiapoi—Disjoined from Kaiapoi April 8th, 1880. (a) REV. JAS. MACKELLAR, just licensed, was ordained and inducted on November 2nd, 1885, stipend, £250; and resigned August 8th, 1887. (b) REV. J. B. SMELLIE, late of Free Church, Dunfermline, was inducted July 5th, 1888—The manse was built in 1888, cost £415—Mr. Smellie accepted call to Wyndham, Southland, January 14th, 1891; M., 76. (c) REV. P. R. MONRO, recently of Sydenham, was inducted March 25th, 1891—Loburn was attached in 1895—He resigned December 17th, 1896. (d) REV. A. DOULL, M.A., was ordained and inducted on May 27th, 1897—E., 5; M., 110; families, 102; stipend, £204; total revenue, £385 17s 6d, including £155 Building Society shares realised to pay off debt on manse.

(23) WAIKARI.

The pioneers of this congregation are Messrs. Olson, Armstrong, McLean, Johnston, Robertson, and James and Alexander Cowie, of Mason's Flat, who met together and applied for services to Rev. C. Fraser—The first service held in schoolhouse was in 1879—In 1884 Mr. W. Grant, now of Leeston, supplied for six months—Mr. G. H. Moore having given a site, a subscription list was sent out in Mr. Grant's time, and a new church opened in 1885, when Rev. J. Mackellar was supplying; cost, £250. (a) REV. JAS. MACKELLAR, late of Rangiora, was inducted on November 5th, 1889—A manse was erected—He resigned October 7th, 1891—The congregation being able to offer only a small stipend, Mr. Guy and Rev. C. Connor supplied—Rev. J. K. Stowell on July 9th, 1895, was appointed for 12 months, and Mr. Bates, student, on January 12th, 1897, for a similar period. (b) REV. D. D. RODGER, of Oxford and Cust, accepted a call to Waikari on May 10th, 1898, being long waited for by the congregation—There is no debt—E., 2; M., 60; stipend, £200.

IV.—HAWKE'S BAY PRESBYTERY.

(Formed December 10th, 1865.)

(1) NAPIER.

A meeting of Presbyterians, with A. Alexander, an old settler, in the chair, was held on January 9th 1858, when the first committee was formed to organise a congregation—A five-acre lot was purchased, and a committee formed to build a manse on October 9th of the same year. (a) REV. P. BARCLAY, late of Aberdeen, arrived on June 6th 1859—He preached once each Sabbath day in the schoolroom at Napier and once at Clive in the afternoon—A church was opened on June 16th 1861—Mr. Barclay, who did much for Church Extension, was Moderator of Assembly when it met at Dunedin in November 1865—He resigned the following year. (b) REV. GEORGE MORICE was inducted on December 21st, 1866, and not being robust in health left for a visit to Scotland in January 1872, and returning was inducted at Hokitika on November 2nd, 1876. (c) REV. DAVID SIDEX, formerly a U.P. minister in West Calder, Scotland, was inducted in February 1872—In 1874 Members 101; stipend, £250—In 1876 revenue £1298—He was Moderator of Assembly in 1879—Owing to weak health he resigned the active duties of the pastorate of St. Paul's, and became senior minister in 1883—Members, 155; stipend, £350—Dr. Sidey is now and has been for many years the efficient and much respected Clerk of the Assembly and Convener of the "Board of Examiners." (d) REV. J. G. PATERSON, late of Invercargill, was inducted on January 6th 1884—The church was enlarged in 1886—the manse was purchased in 1872 at a cost of £800—Mr. Paterson was translated to Gisborne on June 12th, 1898, where he has healed division and where his ministry gives promise of being as successful as at Napier. (e) REV. J. A. ASHER, M.A., of Gore, Otago, was inducted on January 18th, 1899—E., 10; M., 340; stipend, £300 to Mr. Asher and £50 to Dr. Sidey: revenue, £994 11s 6d. Fuller information about the early history of Napier will be found elsewhere

(2) PORT AHURIRI AND MEANEE.

As early as 1863 Rev. P. Barclay, of Napier, under whose superintendence it was, sought to obtain a minister for Meanee. (a) Rev. JOHN McMICHAEL, from Ireland, arrived in April 1865—Disastrous floods in 1867 interfered with his labours—He resigned on August 4th, 1868, and left for Victoria. (b) Rev. W. MCGREGOR was inducted on September 17th, 1871, and was translated to Kaiapoi in 1872—Rev. Mr. Sidey, of Napier, supplied services for a time—Under his superintendence Meanee, Port Ahuriri, and Petane were soon afterwards joined together, and placed under the care of student missionaries. In 1873 the Free Church, not finding a minister, sent out Mr. P. Ridley, a missionary recommended by Rev. P. Barclay, who undertook to raise £50 for two years towards his salary here. He was followed at the end of 1876 by Mr. John Stewart, another missionary, by Mr. D. Rodger, student, and others. (c) Rev. S. DOUGLAS, of Waipawa, was inducted on July 18th 1889, and was drowned in a flood on December 5th, 1893—Mr. Robert McCully, a student, supplied during the vacancy, receiving a purse of sovereigns on his resuming his studies at Dunedin. (d) Rev. C. CONNOR, formerly minister of U.P. Church, Aberdeenshire, and recently supply of Waikari, was inducted on May 5th 1895. A new church, set on foot in Mr. Douglas's time, was opened free of debt on June 21st, 1896; cost, £500. The original church, which once served for a sanctuary as well as a public school, now serves for a church hall—The manse at Taradale, owing to its inconvenient position, has been abandoned by the minister for a house rented in the port—E., 4; M., 112; stipend, £132 and £20 as Church Extension grant; revenue, £219 15s 11d.

(3) WAIPUKURAU.

This charge for some time included Waipawa. (a) Rev. ALEX. SHEPHERD, M.A., a licentiate of the Free Church of Scotland, was ordained in St. Paul's, Napier, on December 10th 1865. A church at Waipukurau was erected in 1867—Mr. Shepherd was translated to Havelock on June 13th 1869—A vacancy of six years and seven months followed, at the end of which time the Church Extension Committee made a grant of £50 towards stipend, and the Scottish Free and Established Churches one of £75 each for a Manse

Building Fund. (*b*) REV. ROBT. FRASER, M.A., late of Free Church Knockando, Scotland, was inducted in Waipukurau schoolroom on February 9th 1876, a student being associated with him in the work—Owing to increased population and the intersection of two large rivers this large charge was divided on October 15th 1877—a new church was erected in 1878 on a site given by Henry Russell, Esq.—A manse was erected in 1880—Mr. R. Fraser left for Queensland on April 20th, 1881. (*c*) REV. W. SHERRIFFS, of Blenheim, was inducted on July 6th, 1881, and died in November, 1883, the Assembly sending a resolution of sympathy to Mrs. Sherriiffs, the wife of one “who for many years served the Church so faithfully and devotedly both as pastor and Clerk of Assembly.” (*d*) REV. ALEX. GRANT, late of Free Church, North Ronaldshay, Orkney, was inducted in March 1884—A new church was opened at Wanstead on January 1888, at Tamumu on May 1889, at Takapau on February 1892, and a Sunday School hall on March 20th, 1898; cost, £260—E., 3; M., 62; stipend, £230; revenue, £305.

(4) HAVELOCK.

In 1866 the Church Extension Committee thought a Gaelic speaking minister should be placed here, but no minister was settled for years. (*a*) REV. ALEX. SHEPHERD, M.A., of Waipukurau, was inducted on June 13th 1869—A church was built in 1871, and remitted his charge at the end of 1880. (*b*) REV. W. NICHOL, of Wairoa, was inducted on January 6th, 1881, and resigned in January 1887. (*c*) REV. ROBERT FRASER, M.A., late of Waipukurau and recently of Warwick, Queensland, was inducted on October 26th, 1887—A new church was opened on July 22nd 1894, by Rev. James Paterson, Wellington, £150 being subscribed on the opening day—Mr Fraser resigned on March 31st, 1897. (*d*) REV. ALEX. WHYTE, M.A., B.D., B.Sc., formerly of Kilwindie U.P. Church, Glasgow, was inducted on June 7th, 1898—E., 2; M., 80; stipend, £200; revenue, £359.

(5) GISBORNE.

The town is at the mouth of the Turanganui River, close to the spot where Captain Cook first landed in 1776, and not far from the scene of the Poverty Bay massacre of November 9th 1868. A church

planted in Metawhero in May 1872, by Rev. G. Morice, of Napier, was the only church which escaped the ravages of this time. (a) W. H. Root, of the English Presbyterian Church, arrived on February 26th 1873—Services were held first in the schoolhouse and then in the Courthouse—A church, built of kauri in Gothic style, was opened in Childer's street on October 25th 1874, by Revs. D. Bruce and D. Sidey; cost, £400—The manse was built in 1876; cost, £555—The church was added to in July 1878—Mr. Root left for Greymouth on August 13th 1878. (b) REV. JOHN McARA, late of Balclutha, Otago, was inducted on May 14th 1879, and died on January 26th 1890, from the effects of a buggy accident, his loss being greatly lamented as that of a genial and faithful pastor. (c) REV. R. M. RYBURN, M.A., was ordained on October 19th, 1890—The charge being much scattered was now divided by the Presbytery—Mr. Ryburn was translated to Wanganui in September 1897. (d) REV. JAMES PATERSON, late of Napier, was inducted on June 12th, 1898—E., 6; M., 200; stipend, £250; revenue, £336 19s.

(6) WAIROA.

Situated in the midst of the Maoris of the Hau-hau tribes, this district figured in the Maori War, and was for a long time in an unsettled state. In 1868 Rev. G. Morice, of Napier, began to visit, regularly making a hazardous journey of 70 miles every month with five Sabbaths. The late Dr. Boyd continued services till 1876. (a) REV. W. NICHOL was ordained by the Presbytery to Wairoa on June 4th, 1878—In 1878 a church costing £500 was built—Mr. Nichol was raised to full ministerial status by the Assembly of 1880—Services were held at Frasertown, and at Mohaka a church was erected—He left for Havelock in January 1881. (b) REV. P. J. RIDDLE, of Picton, was inducted on January 19th, 1881—A house and $1\frac{1}{4}$ acres of ground bought and improved for a manse at a cost of £430—Mr. Riddle was translated to Waiuku April 25th 1884—Mr. Mackellar, a student, supplied from August 25th, 1884, to May 15th, 1885. (c) REV. W. RAEBURN, who followed Mr. Mackellar as a student, was licensed and ordained on August 29th, 1888, at meeting of Presbytery, owing to difficulty of reaching Wairoa, and inducted by Rev. J. G. Paterson through Commission on November 12th, 1888—A Sabbath School, independent of other denominations was established in 1887—M., 98; stipend, £200; revenue, £250.

(7) WAIPAWA.

This district formed part of the Waipukurau charge, but was disjoined on October 15th 1877. (a) REV. J. M. FRASER was inducted in the new church at Kaikora on October 15th 1877, and left in March 1878 for Coromandel. (b) MR. J. U. SPENCE, a student evangelist, was associated with the minister of Waipukurau. He was ordained a missionary on February 8th 1878, raised to full ministerial *status* by the Assembly of 1880, and translated to Clinton, Otago, on November 10th 1880. (c) MR. W. O. ROBB, a student evangelist, formerly of Ireland, and late of Queensland, began work in the beginning of 1881, was ordained in Kaikora on November 3rd, 1881, and resigned on June 21st, 1882. (d) REV. S. DOUGLAS was ordained on October 26th, 1882—The church at Waipawa, costing £350, was built in 1883, and opened on March 5th 1884—The manse and two sections of land were purchased for £500 in 1878—Mr. Douglas resigned on June 30th, 1886, going to Scotland. (e) REV. ROBERT McLEAN, M.A., a probationer of F.C., Scotland, was ordained on June 7th 1887, and resigned on March 31st 1889. (f) REV. H. W. JOHNSTONE, M.A., was ordained on May 14th, 1889—E., 4; M., 69; stipend, £124 and £20 Church Extension; revenue, £160.

(8) WOODYVILLE.

Woodville and Dannevirke, formerly one charge, were divided in 1888, Mr. R. Stewart, a student, remaining in charge of the former preaching station. (a) REV. R. STEWART, who came as a student in 1888, and was licensed in April, 1890, was ordained and inducted on November 26th, 1890, and after building up this congregation was translated to Greymouth in September, 1892. (b) Rev. T. Walls, M.A., of the Church of Scotland, was inducted in 1893, and on returning to the Old Country, resigned on October 23rd, 1894—E., 5; M., 40; stipend, £200. (c) REV. H. LEWIS, a Congregationalist minister received by the Assembly, was inducted in 1896.

(9) HASTINGS AND CLIVE.

This district was originally a part of Havelock charge, whose minister, Rev. W. Nichol, began services there in 1881, in the Public School, and continued them in a hall, and afterwards in a church



opened on February 11th 1883, by Rev. D. Sidey, of Napier, and costing £500—Revs. Nichol, Shepherd, and Fraser all officiated here—In 1897 a manse was erected on a site of 2 acres—Student evangelists began to supply in February 1886—Amongst them were Mr. J. Lymburn, three years and eight months, being inducted at Waihenga on October 3rd 1889; Mr. J. Cowie, a licentiate, one year; Mr. A. S. Morrison, M.A., one year and six months beginning October 1890; Mr. S. S. Osborne, two years, during which, or in 1893, a church, costing with site £300, was built at Clive. (a) Rev. A. S. MORRISON was ordained and inducted on May 18th, 1894—In the same year, on November 5th, a Session was formed, and in June the Hastings church was enlarged by the addition of a side aisle, raising the seating accommodation to 230—Mr. Morrison was translated to Waimate on January 31st 1899—E., 6; M., 134; stipend, £150 and £25 Church Extension; revenue, £242.

V.—NELSON PRESBYTERY

(Formed January 13th, 1869).

(1) NELSON.

(a) REV. T. D. NICHOLSON, formerly of Lowick, England, who was sent out by the Free Church on an engagement for three years at £300 per year, preached his first sermon in Campbell's schoolroom on June 18th 1848—The first church, seating 350 persons, was opened on December 23rd 1849. It was to be of brick, but owing to the earthquakes of 1848, the promoters built it of wood. The first Trustees were Messrs. D. Sclanders, T. Renwick, M.D., W. Rogerson, W. Wilkie, W. Gardiner, J. Mackay, G. McRae, R. D. McIsaac, A. Rankin, and Rev. T. D. Nicholson—The latter in August 1857 left for Renwick, Blenheim, where the first minister of the Presbyterian Church of New Zealand in the South Island died on July 16th, 1864. (b) REV. P. CALDER, late of the Free Church, Belhelvie, Aberdeenshire, arrived at Nelson on October 6th, 1857—A manse was soon built—Mr. Calder was Moderator of Assembly when it met at Nelson in November 1867—He resigned on December 3rd 1890, and died on July 9th, 1892—A beautiful church seating 440 persons and costing nearly £2000 was built in 1891 and opened on January 31st, 1892—by Rev. James Paterson, through whose advice chiefly the work was undertaken, and Rev. W. O. Robb: The old church was transformed into a hall: The entire cost was £2554. (c) REV. J. H. MACKENZIE, of Lyttelton, was inducted on March 15th, 1892—A new pipe organ was obtained in 1895—Mr. MacKenzie is Convener of the Committee on "Sabbath School Teachers' Examination" and of the "Committee on Standing Committees and Collections"—E., 3; M., 101; stipend, £300; total revenue, £507 18s 3d.

(2) BLENHEIM.

(a) REV. T. D. NICHOLSON, who began to visit the district in 1853, came from Nelson to reside at Renwick in August 1857, officiating in Wairau Valley, Picton, and Awatere—A church was



erected at Renwick in 1858, being the first ecclesiastical building built in the Province of Marlborough—Mr. Nicholson died on July 16th, 1864. (b) REV. A. RUSSELL arrived in October 1864, and occupied a manse which was ready for his reception—He took charge of Picton, Havelock, Awatere, Kaikoura, Clarence, &c.—A small church was built at Picton—A church at Blenheim was opened by him on May 24th 1868—A few days afterwards Mr. Russell succumbed to diphtheria—A vacancy of two years ensued. (c) REV. W. SHERRIFFS, M.A., of Riwaka, was inducted on April 3rd, 1870—Churches were built at Awatere and Kaikoura—Mr. Sherriffs, who was clerk of Assembly, an enthusiastic Temperance advocate in early days, and an untiring church worker, was translated to Waipukurau on March 31st, 1881—E., 2; M., 40; stipend, £200. (d) REV. W. O. ROBB, late of Waipawa, was inducted on November 8th 1882—The church was enlarged and a vestry added in 1883—In 1893 the church was set farther back and converted into a Sunday School and lecture hall, while a magnificent church, seating 350 persons and costing nearly £2000, was erected on the old site—This church, which is of Gothic architecture, with tall spire, was opened by Rev. J. Paterson on October 23rd 1892—Mr. Charles Fulton, one of the founders of the congregation, and for seventeen years an elder and occasional pulpit supply, died on August 8th, 1895—E., 4; M., 96; stipend, £250; total revenue, £445 13s 6d.

(3) RIWAKA.

(a) REV. JOHN CAMPBELL, a probationer of the Free Church, sent out by Dr. Bonar, in answer to a blank call from Riwaka and Moutere, arrived at the end of 1863, and was ordained in March 1864 by Revs. P. Calder and D. Bruce—A church was erected the same year on a site given by Mr. Robt. Pattie, whose wife, Mrs. Pattie, superintended the Sabbath School for 14 years—Mr. Campbell was translated to Lincoln and Prebbleton on February 21st 1866—A vacancy of two years ensued. (b) REV. W. SHERRIFFS began work in 1868, Takaka being also assigned to him, and was translated to Blenheim on April 3rd 1870—Vacancy of seven years, during which Mr. Calder, of Nelson, supplied services occasionally—In 1878 began a long series of supplies sent by the Church Extension Committee, including Mr. D. Rodger, student, three years; Mr. S. Douglas, M.A., sixteen months; Rev. John Sutherland, from Canada, six

months; Mr. Robt. Hopkirk, an elder of St. John's, Wellington, nearly two years, leaving in January 1885; Mr. T. Norrie, student, till March 1889; REV. R. McCLEAN, M.A., late of Waipawa, one year; Mr. John Cowie, M.A., a licentiate of the Free Church, 1890-93; Revs. G. K. Stowell, late of Kumara, Alex. Mackenzie, M.A., and Robt. McClean, who returned from Europe—E., 1.; M., 12; stipend, £50, and £20 Church Extension and £4 5s Presbytery Fund.

(4) PICTON.

The first committee, a building one, was formed in July 1865, and consisted of Messrs. Campbell, Gray, Esson, sen., Henderson, Mowat, McCormick, Hill, Baillie, and Allan. Messrs Jamieson, Galloway, and Mowat subsequently did much to consolidate the congregation—The first church, a mere shell, was opened soon after by Rev. A. Russell, of Blenheim, who held service at Picton once a month. (a) REV. ALEX. CHALMERS SCOTAR began work on June 29th 1868, and resigned on June 27th, 1869. (b) REV. JOHN BANNATYNE, formerly of the Lancashire Presbytery, England, and late of Takaka, was inducted on November 13th, 1870, and left in June 1873—A vacancy of four years ensued, during which Rev. W. Sherriffs, of Blenheim, held a monthly week-night service. (c) REV. P. J. RIDDLE, late of Napier, was appointed by the Church Extension Committee in January 1877, having been previously ordained a missionary—A manse was bought for £275, and the church enlarged in 1878—Mr. Riddle was raised to full ministerial status by the Assembly on March 17th 1880, and removed to Wairoa at the end of the year. (d) MR. G. K. STOWELL was appointed by the Church Extension Committee as student evangelist in April 1881, was ordained and inducted on April 17th 1884, and resigned on August 18th 1887—M., 29. (e) REV. R. J. ALLSWORTH, recently of Waverley, took charge on September 11th, 1887, only one Sabbath being vacant, and was inducted on June 25th 1888—A more prominent site costing £150 was secured in Main street, and a church costing £600 was opened there on November 13th, 1892—In 1893 the entire debt was wiped off—A Sunday School hall was erected in 1895, the year in which Mr Allsworth was Moderator of Assembly—Services are held in this Highland parish by the indefatigable minister in nearly a dozen different places—E., 2; M., 50; stipend, £115, and £34 10s Church Extension; total revenue, £224.



(5) KAIKOURA.

Two town sections and 20 acres of land were secured at Kaikoura for Church purposes by Rev. Mr. Sherriffs soon after his settlement at Blenheim in 1870—Mr. W. McAra, formerly a missionary of Wynd Church, Glasgow, and a student of Glasgow University, arrived in Blenheim as a student evangelist for Kaikoura at the end of October 1877. He found that Rev. Mr. Sherriffs had been visiting Kaikoura three or four times a year, that the Presbyterians, who were not numerous, worshipped with the Anglicans, and that even the Anglican clergyman had to leave for want of support. Mr. George Rorrison, a great friend of the Church subsequently, reported on the spot, “I have been down to the village, and nobody wants you.”—Mr. McAra’s first service was on the second Sunday of November 1877—The principal settler at this stage promised, if Mr. McAra remained, to see to the erection of a manse and church—Mr. W. McAra, by the arrangement of Assembly, was ordained as a missionary on January 9th 1878—A five-roomed cottage, costing £450, was erected in 1878, Mr. Bullen advancing the money—A suburban church at Kohai was built at a cost of £240, and opened free of debt in June 1879—A church in the town, erected beside the manse and costing £500, was opened on November 2nd of the same year—1879 was begun with debt of £800 owed to Mr. Bullen. (a) REV. W. McARA was raised to full ministerial status by the Assembly on May 17th, 1880—A session was formed on November 28th, 1880, the members being Messrs. Jamieson, G. Rorrison, and R. McDonald, and the Lord’s Supper dispensed to 41 communicants—Three rooms were added to the manse in 1881 costing £140—In 1891 the debt was reduced to £200 chiefly through the liberality of Messrs. Bullen and Rorrison—A beautiful Sunday School of concrete, with a room for social gatherings, was erected in 1892 by Mr. G. F. Bullen at his own expense—Messrs. G. F. and F. Bullen, brothers, who lent various large sums of money for manse and church purposes, and would receive no payment, have been the chief founders and fosterers of this congregation—E., 1; M., 84; stipend, £200; total revenue, £503 18s.

VI.—TIMARU PRESBYTERY.

(Formed September 24th, 1873.)

(1) TIMARU.

The district was cursorily visited by Revs. C. Fraser and John Thom. (a) REV. GEO. BARCLAY was ordained and inducted March 8th, 1865, at St. Paul's, Christchurch—Service was usually held in Mechanics' Institute on Sabbath morning, and in the afterpart of the day at Temuka, Geraldine, Pleasant Point, or Orari—A stone church was opened July 7th, 1867—A Session was formed July 8th, 1868—Mr. Barclay left for Temuka, Geraldine, &c., in January, 1872. (b) REV. W. R. CAMPBELL, a probationer of the Presbytery of Edinburgh, Scotland, was ordained and inducted September 24th, 1873—He resigned and left for Amuri September 1874. (c) REV. W. GILLIES, of West Taieri, was inducted April 21st, 1875—Members, 85—Present church, costing £5000, was opened on October 15th, 1876, and the manse, costing £2300, was built in 1879—E., 15; M., 368; stipend, £400; total revenue, £920 13s 3d.—Fuller information about Timaru Church will be found elsewhere.

(2) WAIMATE.

An occasional service was given by Rev. G. Barclay, of Timaru, Rev. A. B. Todd, Oamaru, and passing ministers—A Committee formed in 1871 got supplies from Christchurch, and obtained the services of Rev. Mr. Ewen for two years—A church was opened on August 22nd, 1874, and the Lord's Supper dispensed to 35 members. (a) REV. GEO. LINDSAY, licensed by the Timaru Presbytery, was ordained and inducted February 5th, 1876—A Session was formed at the end of the year—A manse was erected in 1877—Mr. Lindsay accepted a call to Otepopo on April 18th, 1882. (b) REV. JAS. MCKEE, of Masterton, was inducted on September 5th, 1882, the call being



signed by 51 members and 32 adherents—A Sunday School hall was erected in 1892—Mr. McKee resigned August 16th, 1892, and left for New South Wales. (c) Rev. H. KELLY, B.A., of Woodlands, Southland, was inducted March 23rd, 1893—Waitaki was erected into a separate charge on October 10th, 1896—Mr. Kelly, M.A., accepted a call to Knox Church, Auckland, in July, 1898—(d) Rev. A. S. MORRISON, M.A., of Hastings, was inducted in February, 1899—Services at Hook, Hannaton, Waihao Downs—E., 3; M., 169; stipend, £250; total revenue, £352.

(3) TEMUKA.

Rev. G. Barclay, who was settled in Timaru on March 8th, 1865, held for many years fortnightly services at Temuka, first in Georgestown school and then in Temuka school—a church was built in 1871—Timaru was disjoined, and erected into a separate charge in January 1872. (a) Rev. G. Barclay, of Timaru, was inducted on January 21st, 1872. A session was formed in June 1873 which had the superintendence of Temuka, Geraldine, &c. Geraldine and Pleasant Point were erected into separate charges on May 1st, 1879. (b) Rev. DAVID GORDON, of Clinton, Otago, was inducted January 8th, 1880, stipend £300—31a. 2r. 32p. of land bought from Mr. Holloway on March 8th, 1880, and 11a. 3r. 8p., costing £350, set aside for a glebe—Contract for building manse on it let on June 15th, 1880, cost to be £513 17s—Mr. Gordon accepted a call to Invercargill on September 3rd 1884. (c) Rev. ENEAS MACKINTOSH, a licentiate of Otago and Southland, was ordained and inducted April 15th, 1885, the call being signed by 54 members and 59 adherents—Through ill health he resigned on July 27th, 1886—Rev. E. D. Cecil a Congregationalist, supplied for a time. (d) Rev. JOHN DICKSON, M.A., who came to New Zealand on a holiday trip, and cabled home his resignation of Ballycarry, Ireland, was inducted on September 7th, 1887—M., 90—Services at Waitohi fortnightly—A debt of £200 cleared off—Pakihi attached to Temuka, July 3rd, 1894—A monthly service at Waitohi, Rangitira Valley, Orton, and Seadown—More than £1000 has been subscribed for a new church about to be erected—E., 8: M., 153; stipend, £250; total revenue, £350.

(4) GERALDINE.

This charge was originally associated with Timaru, but Timaru was disjoined in January 1872, when Rev. G. Barclay came to reside at Geraldine as minister of Temuka, Geraldine, &c.—A church was built, on a site promised by Mr. (now Sir Thomas) Tancred, and gifted by W. Postlethwaite, Esq. in 1872, and opened in February 1873—A manse costing £500 was erected in 1872-73 by the General Committee, on a glebe of 33 acres given by Messrs. A. and W. Macdonald—Geraldine, including Mackenzie Country, was erected into a separate charge on May 1st, 1879, with (a) REV. G. BARCLAY as its minister—A Session was formed the same year—Mr. Barclay obtained a leave of six months to visit the Old Country to consult an oculist in London—Permission was given on June 27th, 1887, by the Presbytery to remove church and manse to the township—A church at Woodbury was built, the minister gifting the bell, as he did the bell at Geraldine Church. Mr. Barclay after 25 years of service resigned on December 3rd, 1889—Mackenzie Country was erected into a separate charge on December 3rd, 1889. (b) REV. A. B. TODD, late of Macraes, Otago, was inducted on June 4th, 1890; stipend, £250 with manse; M., 69—Mr Todd was appointed Clerk of Presbytery April 14th, 1891—He is also Convener of Committee on Widows and Orphans Fund, and Committee on Aged and Infirm Ministers Fund—Leave to sell the old church site was given on April 5th, 1892—A monthly service at Woodbury, Scotsburn, Rangitata, and Hilton—E., 5; M., 142; stipend, £250; total revenue, £411 11s 6d.

(5) PLEASANT POINT.

An occasional service was given by the minister of Timaru from 1865 onward—The church was built in 1875—The congregation was erected into a separate charge on May 1st, 1879—Cannington was attached January 14th, 1880. (a) REV. A. ALEXANDER was inducted on July 22nd, 1879, and resigned on April 14th, 1880. (b) REV. D. M'LENNAN, who was licensed by the Presbytery of Timaru, was ordained on November 11th, 1880, the call having 47 names, and the stipend being £200—Albury, disjoined from Geraldine, was attached on February 1st, 1881—The manse was built in the same year—Mr. M'Lenan accepted a call from Akaroa on April 15th, 1885 (c) REV.



W. WHITE, M.A., licentiate of the Irish Presbyterian Church, was ordained and inducted on November 9th, 1885—A church was erected at Totara Valley in 1890—Albury joined to Mackenzie Country January 14th, 1890, and Kakahu Bush attached—Mr. White accepted a call to Wallacetown on December 31st, 1890—(d) REV. JOSEPH WHITE, of Otago and Southland Presbyterian Church, was inducted April 5th, 1892—Services at Kakahu Bush, Totara Valley, Sutherlands, Cannington—The manse was enlarged in 1892—E., 6; M., 130; stipend, £225; total revenue, £358 16s 3d.

(6) ST. ANDREW'S.

Mr. Donald McLennan, a student sent from Auckland by Rev. D. Bruce and Church Extension Committee in October 1878, laboured in Otaio till settled in Pleasant Point in November 1880—Beaconsfield attached to Otaio, and Upper and Lower Otaio, Pareora, Otipua, &c., formed into a regular charge on January 14th, 1880—In April 1880 George Gray Russell, Esq., gifted five acres of land at Beaconsfield, Otipua, as a site for church and manse, and promised £100 for Building Fund, and £25 for four years for Stipend Fund. (a) REV. JOSHUA MCINTOSH, late of Sefton, was inducted on August 9th, 1881; stipend £200, with rent of house—He resigned on October 22nd, 1883—On July 1st, 1884, the manse at Beaconsfield was sold by a trustee, without the authority of Presbytery—The N.Z. and A. Land Co. gave site and donation for manse at St. Andrew's, October 1892—The charge was supplied during vacancy by Messrs. Cowie and McCully, students, Revs. Ross, Finlayson, and Campbell, and Mr. Mackie, student, &c.—A manse was built at St. Andrew's in 1896. (b) REV. ROBERT MACKIE was ordained and inducted on July 13th, 1897—Services at Makiki, Upper and Lower Otaio, St. Andrews, Southbrook—M., 64: stipend, £200; total revenue, £430 (£210 special, being raised for debt on manse and improving property).

(7) MACKENZIE COUNTRY.

This district was supplied with ordinances by the Rev. G. Barclay, first from Timaru from 1865 to 1872, and then from Geraldine from 1872 to December 3rd, 1889, when Mr. Barclay

resigned and Mackenzie Country was formed into a separate charge—A church at Burke's Pass was built as a Union Church in 1879 by Presbyterians and Anglicans, and opened by Rev. G. Barclay (Presbyterian), and Rev. Mr. Cooper (Anglican), and thus it remains; but 30 Presbyterian services were held last year and only 12 Anglican—The church at Fairlie was also built as a Union Church on a site of an acre gifted by the late Mr. D. McLean, and opened on March 30th, 1879, by Revs. D. Bruce and G. Barclay. On the Union Committee representing the Presbyterians were Messrs. D. McLean (chairman), A. H. McLean (secretary and treasurer), and James Wilson—Mackenzie Country was formed into a separate charge, promising a stipend of £200 on December 3rd, 1889—Albury was disjoined from Pleasant Point and attached on January 14th, 1890—The manse at Fairlie was built in 1891 on a site of 20 acres, a gift of Mr. D. McLean. (a) REV. JAMES CLARKE, a probationer from Scotland, was ordained and inducted on January 27th, 1891—Session formed the same year—Mr. Clarke accepted a call to Palmerston South on April 3rd, 1894. (b) REV. W. J. COMRIE, of Kelso, Otago, was inducted on September 11th, 1894—The Anglican interest in Fairlie Union Church being bought out, that church became wholly Presbyterian in 1895—Steps are now being taken to build a Sabbath School and vestry—Services are also held at Albury, Tengawai, Silverstream, Ashwick Flat, Burke's Pass, with occasional services through the Mackenzie Country as far as the Hermitage—E., 4; M., 88; stipend, £250; total revenue, £336 3s 11d.

(8) WAITAKI.

Mr. Allan McLean, of Waikakahi, having given 30 acres of land here to the Presbyterians for Church purposes, and the Session of Waimate having made application to the Presbytery, Waitaki district was erected into a separate charge on October 10th, 1896—Rev. G. K. Stowell began work in February, 1897—A manse was erected near Waihao railway station in 1898—Mr Stowell is still labouring there, and living in the manse, having been recently appointed for another term—A weekly service is held at Waihao and Glenavy, and a fortnightly at Redcliffe and W. Settlement.



VII.—WESTLAND PRESBYTERY.**(Formed January 7th, 1874.)**

(1) HOKITIKA.

This congregation originated in the Hokitika Gold Rush of 1865—Services were held for short periods by Rev. C. Fraser and Canterbury ministers—A Building Committee was formed in April 1866—A church costing £700 was finished January 1867, when Rev. J. Hall was officiating for a few months. (a) REV. JOHN GOW, of Lyttelton, accepted call January 9th 1867; stipend, £450—A large population in those days—A cottage was bought for a manse in 1867—The church was lined and manse enlarged in 1868, cost £380—Mr. O. Michelsen, now of the New Hebrides, became a member September 11th 1868—Glebe cleared of trees November 1870—A good work was done by Mr. A. Scott with a noble band of teachers in the Sabbath School—Mr. Mueller rendered invaluable service in preaching all round the accessible outlying districts, in teaching the Bible class, and in supplying the pulpit in the minister's absence—At both Ross and Staffordtown a church and manse were built and a minister settled.—A church was built at Hau-Hau and also at Woodstock—Week-day evening services were kept up at Blue Spur, Kanieri, and occasionally at South Spit and other places in addition to the weekly prayer meetings at Hokitika—Mr. Gow left for St. Andrew's, Dunedin, October 1871, amid regrets expressed on all sides—Mr. Button, &c., supplied during a vacancy of 11 months. (b) REV. JAS. KIRKLAND, of Otago, was inducted September 10th 1872—Like his predecessor he proved an earnest worker, but was not only evangelical but evangelistic, and many were added to the Church of Christ—A harmonium was introduced not without some friction—A new manse, costing £430, was built and the old one sold—Mr. Kirkland accepted call to Taieri, October 4th, 1875. (c) REV. G. MORICE, formerly of Napier, was inducted November 2nd 1876, and health being infirm at Hokitika left for Balclutha July 21st 1879

—M., 97. (d) **REV. W. DOUGLAS, M.A.**, of Akaroa, was inducted March 29th, 1881—Fifty-one members were added in 1885 at one communion after a series of evangelistic services—Mr. Douglas was Moderator of Assembly in 1882, and is Convener of the Chinese Mission Committee—Few congregations have been so happy in the choice of its ministers and office-bearers—All the many organizations of the congregation are well maintained, and the services of the minister are much appreciated, but population here is declining—E., 5; M., 170; stipend, £300; revenue, £424 15s. 10d.

(2) GREYMOUTH.

Had been visited by Revs. John Hall, John Gow of Hokitika, and C. Fraser. (a) **REV. JOS. MCINTOSH** was inducted January 1870 at Christchurch—Services were held in Volunteer Hall—A church costing £600 was opened December 25th 1870—Sabbath School was commenced at once—Session was formed October 19th 1873—Present manse in March 1877 was bought for £540—Mr. McIntosh resigned September 15th 1875. (b) **REV. A. F. DOUGLAS** was inducted March 1876—He resigned through ill health of his wife March 6th 1878. (c) **REV. W. H. ROOT**, of Gisborne, was inducted October 27th 1878—He resigned October 27th 1881, and severed his connection with the Presbyterian Church—A vacancy of 12 months was supplied by Mr. James Malcolm, a teacher who in many ways has helped the church. (d) **REV. B. J. WESTBROOKE**, of Rakaia, was settled October 1882—Gold mining was on the decline—A church was built at Brunnerton, and a good congregation of miners gathered—Mr. Westbrook resigned April 1891. (e) **REV. A. BARCLAY**, a licentiate of the Free Church was ordained August 1891—He gave much promise, but resigned through ill health, April 1892. (f) **REV. ROBT. STEWART**, of Woodville, and formerly of Rakaia, was inducted on September 19th, 1892—The members were 58—The church was enlarged within twelve months, and the seating accommodation raised from 200 to 300, the cost being at once met—To meet the wishes of Mr. Moss, the organist, his efficient choir, and the congregation, a two-manual pipe organ was opened on May 4th 1898, £400 having been subscribed—The average attendance at the morning service is 150, and at the evening service 235—A Young Men's Mutual Improvement Society, established by Mr. Barclay and fostered by Mr. Stewart, occupies a prominent position in the town—

The same may be said of the Christian Endeavour Society, some members of which are actively engaged teaching the Chinese to read and study the Bible—The Sabbath School liberally supports the Foreign Missions—Fortnightly services are held by Mr. Stewart in Marsden and Maori Creek, distant from Greymouth 10 and 16 miles respectively, another testimony to the usefulness of the bicycle—E., 3 ; M., 105 ; stipend, £250 ; revenue, £417.

(3) KUMARA.

This congregation, like the township itself, originated in the gold rush of July 1876, when the road between Hokitika looked like an Old Country fair. Rev. W. Hogg, who was in the district at the time, selected a site at the scene of the rush for a church and manse, which was afterwards exchanged for one in the heart of the new diggings—Rev. G. Morice, of Hokitika, and his office-bearers supplied services for some time—A church was opened on November 18th, 1877, by Rev. A. F. Douglas, of Greymouth, cost about £400. (a) REV. W. WEST, a teacher at Wanganui, who possessing good evangelistic gifts was induced to enter the ministry, was ordained in February, 1879 ; stipend, £300—Not confining his services altogether to Kumara, he preached the Gospel up and down the coast, from Ross to Reefton, and, amid general regret, left for Southbridge on August, 1882—From this time onward the charge retrograded. (b) Rev. G. HAY, who had been supplying Kumara and Stafford, a joint charge, for eight months, was ordained and inducted in October 1884, and, failing to advance the interests of the charge, resigned, and left for New South Wales in little over a year afterwards. (c) REV. PETER RAMSAY was ordained and inducted to Kumara and Stafford in 1887, and was translated to Knapdale, Otago, in July 1889. (d) REV. G. K. STOWELL was inducted in February, 1891, and resigned in February, 1893 owing to his wife's delicate health. Since then the congregation has been supplied by Home missionaries, amongst whom Mr. James Dickie with his wife did good service. The present occupant of the field is Mr. J. G. Chapple—As elder, Sunday School teacher, leader of psalmody, and lay preacher, Mr. R. Stewart, now Rev. R. Stewart, has left the charge under a debt of gratitude. So has Mr. John Bain, for many years elder, in teaching in the Sunday School as well as distributing Christian literature all over the Coast.

(4) WESTPORT.

This charge was organised by Rev. D. Bruce during a visit of his to Westland in November, 1879. (a) REV. J. M. FRASER, of Coromandel, who commenced to hold services in a public hall on December 12th, accepted a call in February 1880, and resigned in January 1881. (b) REV. P. R. MONRO, after labouring in the district for a term as a student, was ordained and inducted in May 1883—A church costing £400 was erected—Mr. Monro was inducted into Oxford and Cust on August 10th, 1886. (c) REV. H. B. BURNETT, of Halkett, was inducted on March 16th, 1887—A Kirk Session was organised on July 7th, 1889—Mr. Burnett, who was Moderator of Assembly in 1890, resigned through ill health in April, 1891—M., 24—Rev. R. C. Morrison and others supplied the vacancy. (d) REV. JOHN HALL, once of Vancouver's Island, formerly an efficient supply, and organiser of congregations in New Zealand, late of Waterford, Ireland, during a supply of three months, added 20 members to the communion roll. He was inducted November 6th 1892—Though Mr. Hall has won his spurs in many countries and congregations, in no place has he felt more happiness in his work than at Westport. E., 4; M., 71; stipend, £200; revenue, £237.

(5) REEFTON.

This mining district was without a minister during its most prosperous times. Ministers of Greymouth, Kumara, &c., often visited it, but no regular service till Rev. Robert Thornton, then headmaster of Reefton Public School, by request, began services in the Oddfellows' Hall on September 9th, 1883. (a) REV. WILLIAM GOW was ordained on September 2nd, 1884; stipend, £240—A church costing £600, and seating 200, was opened on August 31st, 1884, and a Sabbath School commenced the same day—A Session was formed in 1888, composed of Messrs Banks, Preshan, Dykes, and Shepherd, men who had much to do in forming the congregation—Mr Gow was translated to Kaiapoi on July 2nd, 1891—M., 60. (b) REV. B. HUTSON, of Ravensbourne, was inducted on September 22nd, 1891—Mining becoming depressed he left Reefton in September 1894, and some time after was inducted at Stratford—The congregation has been a Church Extension charge since, and ministered to by students, viz., Messrs. Jamieson, Webster, Spence, and Crawford—E., 2; M., 67; stipend, £150; revenue, £207 12s 6d.

(6) TOTARA FLAT.

The neighbouring ministers, especially those of Greymouth, gave occasional services for a time. On February 7th 1882, after a sermon preached by Rev. W. West, of Kumara, to a congregation of 35 in the Globe Hotel, a resolution was passed to build a new church, and a committee appointed—On April 15th 1883, a church costing £225, and seating 60 persons, was opened by Rev. Mr Westbrooke, of Greymouth. Here Rev. W. Gow gave a fortnightly service, from January 1884 till February 1890, when in response to a requisition, Mr. D. A. Anderson, a Home missionary, was appointed by the Church Extension Committee. In 1893 a cottage manse was built on the same section as church, cost £250. (a) REV. D. A. ANDERSON was inducted in April 1895, and was translated to Sefton in 1898.

(7) BRUNNERTON.

This church originated in 1879 with the visits of Rev. W. H. Root, of Greymouth. Services were maintained by the ministers of Greymouth and Messrs. Taylor and Malcolm—In 1883 a church capable of seating 180 was erected, and in 1885 freed from debt—The congregation was constituted a separate charge in 1891—This church, like the district which had once a population of 2000, has suffered much from the depression of the Grey Valley mining interest, and the variety and uncertainty of ministerial supply, yet the members remaining have kept well together—Amongst those who have officiated are: Mr. Fairmaid, student of Otago, 1885; Mr. D. Anderson, lay missionary, 1886-87, and again in 1890; Mr. J. M. Simpson, student, 1888-90; the late Mr. T. Finlay, student, 1892; Rev. Mr. Hutchison, from Queensland, 1893; Mr. Jas. Thompson, student, 1894; Mr. R. McDowall, Home Missionary—Members in 1895, 70.

VIII.—WANGANUI PRESBYTERY

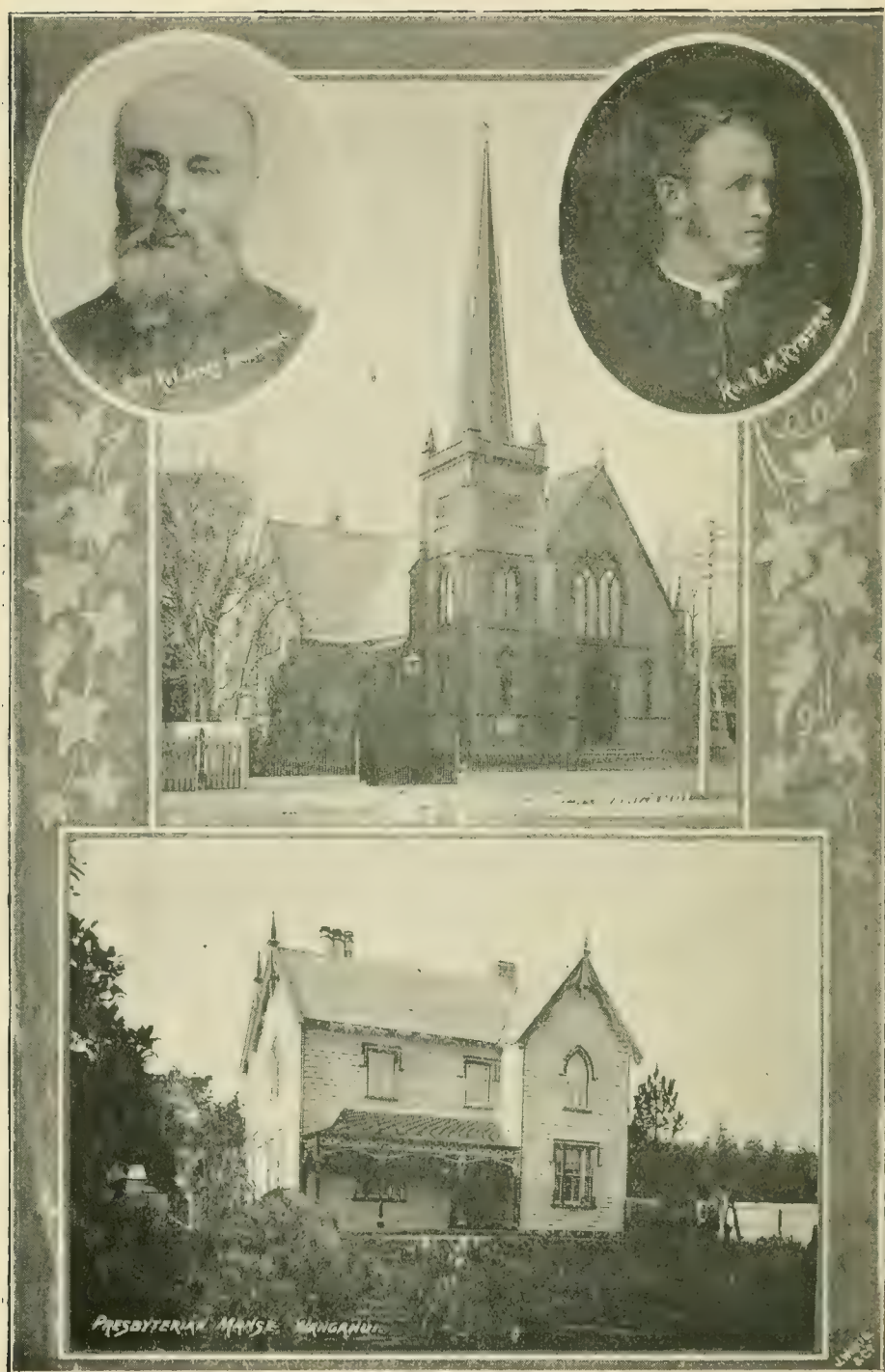
(Formed March, 1884.)

(1) WANGANUI.

(a) REV. D. HOGG, of U.P. Church, Scotland, was inducted in January 1853—The first church was of toi-toi, with an attendance of about 30—A new church was built in 1854—Mr. Hogg, after 13 years' arduous labour, resigned through ill-health in 1866—Application was then made to the Free Church of Scotland for "a minister of talent and experience," who should receive £50 for passage out and £300 per year. (b) REV. JOHN ELMSLIE, of Kennethmont, in the Presbytery of Alford, Scotland, was appointed to Wanganui. He appears to have been happy in the Home charge, but to have been moved by an earnest appeal made in the Free Church Assembly by Dr. Cairns, of Melbourne, to give himself to colonial work. He arrived in New Zealand in January 1867, and, being inducted, at once vigorously entered upon his new sphere of labour. Services during the vacancy had been supplied by Revs. Messrs. Taylor (Mr. Hogg's son-in-law) and John Hall. Owing, however, to their intermittent character and the uncertainty of supply the congregation had suffered a good deal. All friends of the cause now rallied around Mr. Elmslie. In a few months the old church was found so inadequate that the congregation, full of hope, resolved to build a new and more commodious church, and erect a suitable manse, at a cost of £3300. The extensive building scheme was on the eve of completion and congregational prosperity seemed assured when a series of disasters occurred. The old and new churches were both suddenly burned down by a fire, which left the manse standing, and the people of Wanganui without a place of worship. Before an attempt to retrieve this disaster could be made, the last great Maori War broke out and ravaged the whole country from Wanganui to New Plymouth. This new calamity put a stop not only to church building but to nearly all regular church work for almost two years. Occasional services were held in the Oddfellows' Hall. That was all. A good



WANGANUI PRESBYTERY.



many of the congregation were drafted for the seat of the disturbance. Unable to do much duty in town Mr. Elmslie in those days often went under escort to conduct services for the troops, who were made up of volunteers and armed constabulary, and did good service in soothing the wounded and dying. It may be said to have been war on a small scale, but it had all the devilry of the war spirit. When peace was restored at the end of 1869 the church was built, and regular services resumed with more hope and enthusiasm than ever.

“ Our bugles sang truce for the night cloud had lowered,
And sentinel stars set their watch in the sky.”

Mr. Elmslie was called to the Moderator's chair of the Assembly in 1872. A happy revival time ensued in the congregation. As if to make up for past reverses patiently borne, God appears to have sent down showers of blessings on the heads of the people of Wanganui in 1875. For sixteen weeks special services were conducted by Mr. Elmslie and the Rev. R. Bevan, Wesleyan minister, mostly in the Oddfellows' Hall. During this period many souls were added to the Church, of those that were being saved, and the communion roll of the Presbyterian congregation was greatly increased. The strain of that time on mind and body was felt by Mr. Elmslie afterwards, and had not a little to do with his acceptance of a call to St. Paul's, Christchurch, the following year. When he left, in May 1876, the congregation, having met all the expenses of their building operations, were entirely free from debt, and the membership stood at 275. The congregation had not long to wait for a worthy successor. (c) REV. JAMES TREADWELL was inducted in November 1876. The manner in which he became a Presbyterian is very interesting, and no doubt accounts for the strong convictions he had on the doctrine, government, and worship of the Presbyterian Church, and the ability with which he was able in their defence to enter the lists against all comers. By birth he was an English Episcopalian, and brought up in the faith of that Church. At the age of twelve years, however, he was sent to the Coldstream Boarding School in Berwick. There soon the question of *Presbytery versus Episcopacy* was brought under his notice, and with the Bible in his hand and the aid of such controversial literature on both sides as he could obtain, he decided once for all in favour of Presbytery. What adds to the interest is that it was not a mere intellectual conviction. At the same time and place he received

religious impressions, which a perusal of the "Anxious Inquirer" deepened into a saving knowledge of the truth. Like his two predecessors he had considerable experience in other fields of labour, first as minister of Balmoral and Harrow in the Presbytery of Ballarat, whither he had gone for the sake of his health, and again as minister of Free Church, Stevenston, Scotland, where he had a small congregation, but ample time for study. Of the latter he seems to have eagerly availed himself, and this brings out another marked feature in his twenty years' ministry at Wanganui. In addition to the faithful discharge of the ordinary duties of the pastorate he took the deepest interest in the cause of education, doing it good service as a member of the local School Committee, and the district Education Board, and the Church's "Board of Examiners." He was Moderator of Assembly in 1885—A Lecture Hall was built in 1889—An organ, costing £500, was secured just before his decease—Mr. Treadwell died, after acute suffering borne with patience, on January 24th 1897, the Assembly minuting:—" . . . For many years the pastor of an important charge, where he made full proof of his ministry, he also took a leading part in the general work of the Church, especially in that of the New Hebrides, education, and Union, in which he gave valuable assistance and counsel," &c.

It is a proof of how the times are changed that Wanganui on the occasion of this vacancy no longer looked to the Old Country for a minister. It gave a call to one colonial-born and colonial-educated. (d) REV. R. M. RYBURN, of Gisborne, was inducted in September 1897, and is labouring there as minister of a strong and united congregation, with much promise of success.—Wanganui has been fortunate in the choice of its ministers—E., 14; M., 236; stipend, £400; revenue, £1329.

(2) TURAKINA.

(a) REV. JOHN THOM began work here in 1857, the Free Church of Scotland giving £50 per year for a time—Mr. Jas. Wilson, who gave 10 acres of ground for glebe, cemetery, and school purposes, may be called the father of this old congregation—Mr. Thom left for Hutt August 9th 1858. (b) REV. P. MASON was appointed in September 1859, and resigned on December 31st 1860. (c) MR. R. J. ALLSWORTH, Principal of the Kai Iwi Native Institution and Free



ST PAULS SESSION, (Wanganui)



Church student from Glasgow, was appointed on April 1st 1861, and ordained by Rev. D. Hogg, the Free Church giving £50 per year for three years—The first elders were Messrs. J. Bruce, sen., A. Milne, and J. Wilson, sen.—A church was opened at Bonny Glen in July 1861, and enlarged in 1865—The foundation stone of a church at Turakina was laid on October 14th 1864 by Rev. Jas. Duncan, Manawatu, who first preached here about 1852, Mr. W. Watt, of Wanganui, planting an oak to mark the spot; this church cost £800, and was opened on April 2nd 1865; the parish was divided in 1864—The Maori War setting in, Mr. Allsworth left in 1869 for Victoria. (d) REV. JOHN WILSON, from Ireland, was settled in the end of 1869, and after a pastorate of eighteen months left for Australia. (e) REV. JOHN ROSS, of Wairarapa, was inducted in July 1871—A debt of £200 was at once cleared off—In 1874, M., 43—A manse built in 1875 has grown into a large educational establishment for ladies, conducted by Mr. Ross—A special work of grace begun in 1885 doubled the communion roll, caused attendance at weekly prayer meeting to equal that of Sabbath Day, and is felt still—About 10 years ago the little church at Bonny Glen, then the oldest in the province, gave place to a neat structure designed, like many more, by Mr. Ross, and opened free of debt—Mr. Ross, in 1892, left for a short visit to Scotland. M., 120; stipend, £181; revenue, £227 2s.

(3) FOXTON.

(a) REV. JAS. DUNCAN, a Maori missionary, sent out by the Reformed Church of Scotland in 1843, was the first minister of this place. He began work among the Maoris in July 1844 and among the settlers more particularly at Foxton, in 1861, the Presbytery of Wellington directing his attention to the settlers also at Rangitikei, Parawanui, and Bulls, where he held services for ten years until a minister was obtained—The church here was built in 1867, cost £425—Mr. Duncan was twice Moderator of Assembly, *i.e.*, in 1863 and 1888, and as an early pioneer missionary and pastor and supply for vacant pulpits, has rendered long and faithful service—He resigned in 1897, but still preaches once fortnightly, although 86 years of age.

(4) MARTON.

The first services by Rev. R. J. Allsworth in 1862 in Mr. Prince's house at Tutaenui, now Marton. (a) REV. JAS. CUMMING, late assistant at Montrose, was inducted May 24th 1865, and left in 1869—The church at Marton was built in 1871, cost £652. (b) REV. W. STEWART, of U.P. Church, Northumberland, arrived in 1872—A manse costing £500 was built in 1873—Upper Tutaenui church was erected in 1874—Mr. Stewart was inducted in 1876, resigned in 1883, and died at Marton on August 1st 1894.—M., 50. (c) REV. D. GORDON, late of Conlig, Co. Down, Ireland, was inducted on June 11th 1884, was Moderator of Assembly in 1894, and is Convener of Maori Mission Committee—E., 7; M., 81; stipend, £210; revenue, £234 7s 8d.

(5) NEW PLYMOUTH.

Presbyterianism here has a chequered history—Rev. John Thom coming to the district in 1858, itinerated here for three years. (a) REV. R. F. MACNICOL, late assistant of St. Luke's, Glasgow, arrived on November 23rd 1865, the Church of Scotland warranting £150 a year for some time—He found the military settlers gone, but the Independents joined the Presbyterians found remaining—A church to seat 200 and costing £700 was built in 1866—He left for Auckland January 29th 1869—Rev. T. Blair and Mr. Wells, catechist, gave services—A Rev. M. S. Breach came on the scene in 1873 and was the cause of much strife—The church was burnt down and services suspended—A new church costing £700 was built in 1884—Messrs. Grant and Jolly also supplied. (b) REV. JAS. A. DAWSON was ordained on August 20th 1885, and resigned through ill health on May 19th, 1886. (c) REV. W. GRANT, whose work as a student here was appreciated, was ordained on February 7th 1889, and having drawn the congregation well together left for Leeston May 20th 1891.—M., 57. (d) REV. C. McDONALD, a licentiate of Free Church of Scotland, was ordained on October 15th 1891—A school-room was built—Mr. McDonald resigned through ill health in August 1894.—M., 69. (e) REV. S. S. OSBORNE was ordained on October 31st 1894—The congregation is now in a prosperous condition—E., 3; M., 82; stipend, £200; revenue, £331 9s 2d.

MARTON
CHURCH



(6) BULLS.

(a) **REV. JAS. DOULL** late of F. C., Fellar, Shetland Isles, was inducted in May 1873, a manse costing £380 being ready for occupation—A church costing £250 was built in 1875—Both church and manse were enlarged in 1886 at a cost of £350—An afternoon service is held at Parawanui where Rev. Jas. Duncan held services previous to 1873, and where a church was built about 1864—Mr. Doull was Moderator of Assembly in 1884, and has been entrusted with many other important offices in the Church—E., 4; M., 48; stipend, £137; revenue, £156 17s. 4d.

(7) WAVERLEY.

The settlers who returned after the war were ministered to by Rev. John Elmslie of Wanganui, and then by Rev. N. McCallum, of Patea, in whose time (1875) a church site was secured and a manse built upon it.

(a) **REV. R. J. ALLSWORTH**, late of Victoria and formerly of Turakina, was inducted on June 29th 1876, stipend £200—Services at Waverley, Maxwelltown, Patea, and Hawera—A church to seat 250 was opened on December 16th 1877, £748 having been subscribed—A bell and clock were added in 1878—the Plymouth Brethren were the occasion of a great division in this church—Mr. Allsworth resigned on April 7th 1885. (b) **REV. JAS. NEVILLE** was ordained in 1886—Believing in centralisation he held few outside services—He left for Scotland in September 1888. (c) **REV. T. MACDONALD**, who had been supplying Petone was ordained on June 13th 1889—New life manifested itself, especially in the prayer meeting—Attendance on ordinances having increased, a transept was added to the church—Services at Kohi, Waitotara and Maxwelltown. (d) **REV. T. MACDONALD**, having gone Home to Scotland in 1891 and returned, was inducted in March, 1892, and was translated to Hawera on December 4th 1894—M., 150. (e) **REV. C. McDONALD**, of New Plymouth, was inducted in August, 1895—E., 4; M., 172; stipend, £200; revenue £270.

(8) PALMERSTON NORTH.

Services were commenced here by Revs. Elmslie and Duncan 24 years ago in an old sawmill—Mr. R. McGregor, student, took charge in 1875, and supplied for a few years—A church to seat 120 was

built near the Square in 1878. (*a*) REV. A. M. WRIGHT, M.A., who had been a supply of Waikato West, and for six months of Palmerston, was ordained and inducted in 1879—A wing was added to Palmerston church, and a church erected at Awaburi—Mr. Wright was inducted in Lincoln February 9th 1892. (*b*) REV. W. THOMSON, a licentiate of Free Church, Scotland, was ordained on May 18th 1892—The manse was secured in 1882 at a cost of £500—A new church was opened on December 10th 1893 by Rev. J. Paterson, Wellington—Messrs. Watson and Brownlee, missionaries, travel over a radius of 30 miles—E., 12 ; M., 180 ; stipend, £250 ; revenue, £362.

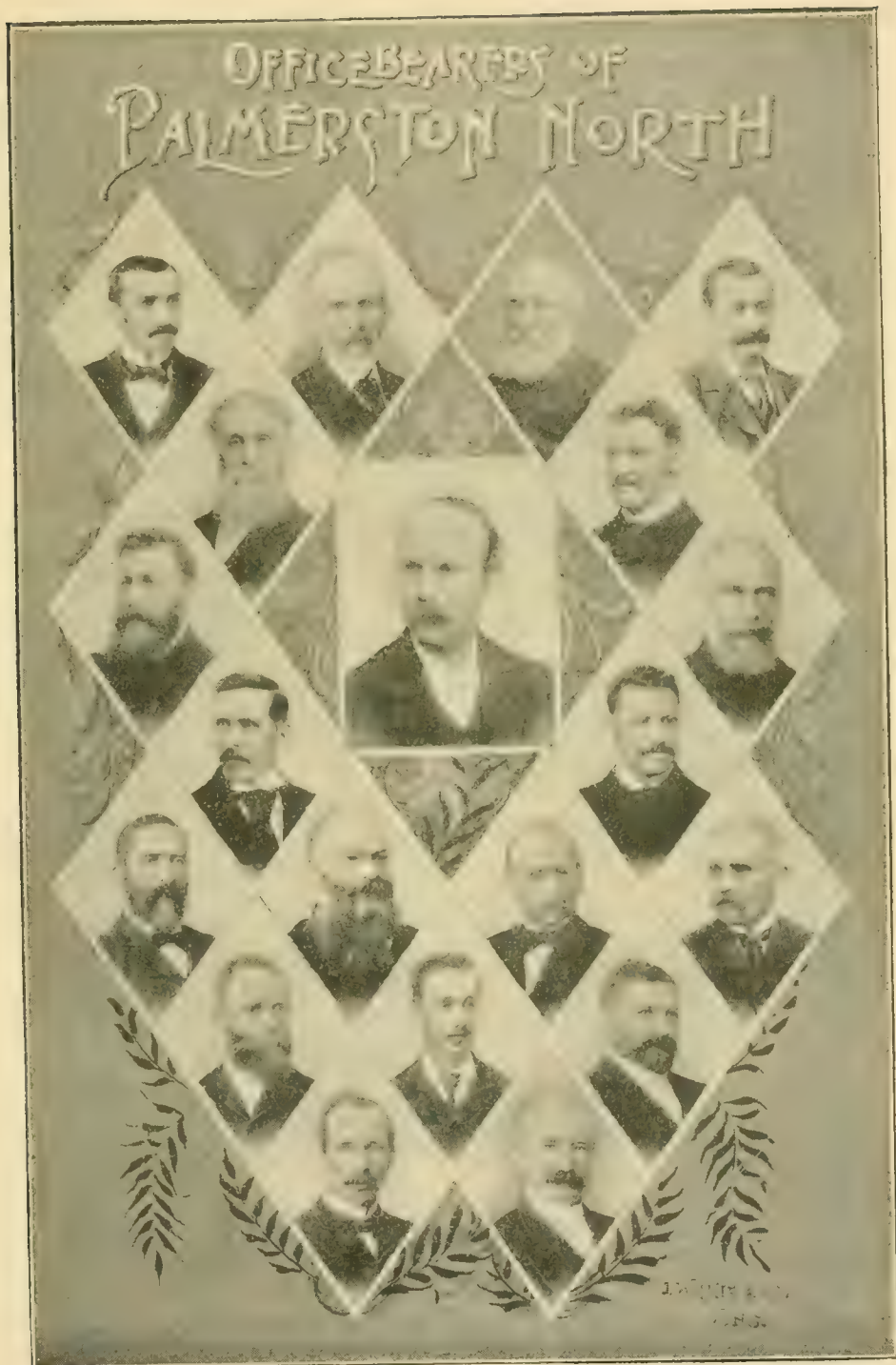
(9) HAWERA.

A committee to establish ordinances was held in the Block House on April 12th 1874—Rev. N. McCallum, itinerating on the Coast, made Hawera his headquarters for two years—Rev. A. Martin supplied for a few months, when on January 14th 1877 a church was opened on a site given by Mr. A. Winks. (*a*) REV. JAMES TORRY was inducted on November 14th 1879 ; stipend, £200, and £26 in lieu of manse—Patea was disjoined, a church having been built there—A church was erected at Normanby—Mr. Torry died after a protracted illness July 19th 1885—Mr. W. Grant, a student, supplied for eight months. (*b*) REV. A. McLEAN, B.D., formerly of Waipu, was inducted November 4th, 1886—A manse was erected in 1890, £300 being donated by Mrs. S. Stephenson, of New Brunswick—Mr. McLean resigned on January 28th 1891—Manaia was disjoined in 1891. (*c*) REV. R. MCGREGOR, late of Kaiapoi, was inducted to Hawera, Normanby, and Okiawa, September 9th 1891—A church at Okiawa, costing £150, was built in 1893—Mr. McGregor resigned through ill-health on May 16th 1894—M., 116. (*d*) REV. T. MACDONALD of Waverley was inducted on December 4th 1894—E., 5 ; M., 116 ; stipend, £250 ; revenue, £335 17s 8d.

(10) FEILDING.

(*a*) REV. H. M. MURRAY was ordained on May 20th 1880—Services held in a schoolroom—A church opened in May 1882—A manse was built in 1887, costing with church £800—The church at Halcombe

OFFICEBEARERS OF PALMERSTON NORTH



was erected in 1885; cost, £300—Halcombe was disjoined about 1893—Mr. Murray, whose stipend was about £90 and £25 Church Extension grant, resigned in 1896.—M., 21. (b) REV. F. STUBBS was inducted on August 18th 1896 (stipend, £175), and was called to Cust and Oxford on October 27th 1898—M., 86. (c) REV. C. MURRAY, M.A., of Wairarapa South, and formerly missionary at Ambrym was inducted on November 16th, 1898—E., 4; M., 115; stipend, £208.

(11) PATEA.

Rev. N. McCallum began preaching to a few families here in 1874, his labours extending to Waverley, Wairoa, and Hawera; but losing his wife left in April 1876—A manse was built in his time at Waverley—Rev. James Torry, of Hawera, took charge—A church was built in 1878; cost, £400—After the death of Mr Torry in 1885, Messrs. A. Thomson, now of Petone, and J. B. Finlay supplied—Patea was erected into a full charge in November 1887—M., 15. (a) REV. A. THOMSON, recently a supply of Mongonui, and late of Waiuku, was inducted in 1887, but population declining he resigned in 1889. Patea has since been supplied by students and by Rev. A. M. Beattie, who resigned in 1898. M., 40; stipend, £125; revenue, £139.

(12) MANAIA.

Services were held fortnightly by Rev. J. Torry of Hawera in Wesleyan Church, and then in Court House, afterwards by the Rev. Mr. McLean of Hawera—A church was opened free of debt. (a) REV. A. McLENNAN, M.A., of Tauranga, was inducted in October 1891, and left for Sydney in 1897. (b) REV. W. H. PHILIP of Pahiatua was inducted on March 16th, 1898—He officiates at four out-stations, viz., Auroa, Kaponga, Otakeho, and Kapuni—E., 5; M., 73; stipend, £170, including £20 Church Extension grant.

(13) HUNTERVILLE.

Services by Revs. Gordon, Ross, and Doull—A church site purchased in October 1887—The schoolroom was exchanged for Argyle Hall in March 1889—A church was opened on December 1st 1889,

free of debt—The pulpit was supplied by Messrs. Finlay, Fletcher, Todd, Barclay, Bates, and Martin, candidates for the ministry. (a) REV. D. MARTIN, B.A., a student from Ireland, was ordained on October 19th 1893—A tower was added to the church—A cottage manse, costing £300, was built—E., 3 ; M., 32 ; stipend, £160.

(14) STRATFORD.

At a meeting held on May 30th 1889 it was resolved to establish a church here, and Rev. Joshua M'Intosh began services under Church Extension Committee—A church was opened on May 4th 1890, and a manse built and partly finished in 1893—Mr. M'Intosh died on July 20th 1894. (a) REV. B. HUTSON of Reefton was inducted on March 5th 1895—The communion roll was made up that year of 40 members (24 by certificate and 16 by profession). The church at Stratford was removed to a more central position and enlarged the following year—A church was built at Toko, one of the out-stations, in 1898—At the beginning of 1899 the seating accommodation was increased to meet requirements of the congregation, and a strong effort is being made to wipe off the remaining £200 of debt, and build a new church—In 1889, before coming to Stratford, Mr. Hutson succeeded in dividing the honours with Dr. MacGregor of Oamaru in the competition for £100 offered for the best essay on "Socialism in Relation to Christianity" by the trustees of the late Mr. John Frazer—M., 83 ; stipend, £175 (including £25 Church Extension grant) ; revenue, £189 2s. 10d.



INDEX OF NAMES AND SUBJECTS.

(See also OUTLINE OF CONTENTS and INDEX OF ILLUSTRATIONS
prefixed to this Volume.)

ABBREVIATIONS.

IN this Index the capital letters indicate the Churches from which ministers originally came, and in most cases these were the Churches in which they were educated. *F.C.*, stands for Free Church; *I.P.C.*, Irish Presbyterian Church; *C.S.*, Church of Scotland; *U.P.C.*, United Presbyterian Church; *E.P.C.*, English Presbyterian Church; *I.C.*, Independent Church; *M.C.*, Methodist Church; *C.O.S.*, Church of Otago and Southland. After the minister's name the numeral with the letter *c* attached indicate the number of charges he has ministered to in this Church, and then follows the number of years they cover. In the same way after the name of the congregation the numeral with the letter *m* attached indicates the number of ministers it has had, and then follows the number of years the ministers unitedly cover. In many cases, owing to delay in calling first minister and interregnums, the age of a congregation will be greater than this. To help the reader to trace a minister from one charge to another such references are chronologically arranged. Computations of time are made up to June, 1899.

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ERRATA.

- Page 86, Line 7 from bottom, for 1888 read 1860.
Page 376, Line 6 from bottom, read "at Wellington" after "Colonists."
Page 376, Line 14 from bottom, for "43yrs. each" read "43 and 41yrs.
respectively."
Page 383, Line 2 from top for "J.M." read "J.W."
Page 401, Line 16, for "1886" read "1896."
Page 404, Line 13, for "1890" read "1891."
Page 404, Line 22, for "1856" read "1866."
Page 411, Line 12, for "inducted on Dec. 2nd, 1891," read "ordained and
inducted on Sep. 11th 1894."
Page 414, Line 3, for "1867" read "1857."
Page 475, Line 12, for "Mr. P. Ridley" read "Mr. P. J. Riddle."
Page 513, Line 21, for "1892" read 1899.

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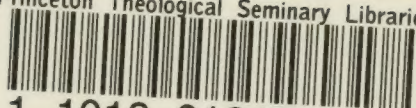
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